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A lawyer's study of the
Bible

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A LAWYER'S STUDY OF THE BIBLE:
ITS ANSWER TO THE QUESTIONS OF TODAY

A LAWYER'S STUDY OF THE BIBLE

Its Answer to the Questions of Today

BY

EVERETT PEPPERRELL WHEELER, A.M.

Author of "Sixty Years of American Life," "Daniel Webster,
the Expounder of the Constitution," "The Modern
Law of Carriers," etc.

"The Bible the best guide to political skill and foresight."

—COLERIDGE



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INTRODUCTION

THE experience of a long and busy life has led me to the conclusion that the principles of action which are taught in the Bible are wise; that they are the true foundations for right living; that they contain the principles according to which social reforms can be most wisely promoted, and are, to use the words of Coleridge, "the best guide to political skill and foresight."

And it seems to me that most of the errors into which religious people have fallen from age to age, have been occasioned by a partial and inadequate study of the Bible. If I am right in this, it follows that it is a matter of great importance to know and follow the rules which should guide us in the interpretation of the Scriptures.

I have in my first chapter endeavoured to present these rules as we have been taught them by the greatest judges of England and America. In subsequent chapters, I have endeavoured to state the conclusions upon many questions of present interest, to which a study of the Bible, according to these principles, has led my mind.

I have not tried to present the results of modern criticism respecting the dates when various portions of the Bible were composed and published. These have an interest for many, but for those who believe

in the divine authority of the Scriptures, it seems to me comparatively unimportant whether, for example, the Book of Genesis had one author or several.

One of the objections to the present authority of the Scriptures is drawn from the great changes in human conditions since they were written. It is undoubtedly true that conditions change from age to age, and that rules which are wise in one generation often are not susceptible of literal application in another. But on the other hand, the fundamental principles of human conduct, and the moral law of God are unchangeable.

We may apply to them what Whibley says of the philosophy of the great French General of our time, Foch :

“Although the manifold inventions of modern times have given to warfare a wider scope and fresh materials, General Foch declares that in its conduct it remains obedient to the same laws as in the past, but it applies these laws with means more numerous, more powerful, and more delicate. For that reason the executive part of war demands greater care on the part of all. And by an apt illustration he makes his meaning plain to all. “Thus,” he writes, “at certain epochs the art of construction in a particular style takes a wider range, which permits the use of new materials, and a more highly finished method of work; but for all that, the principles of statics, which govern the architecture of all time, remain unmodified. It is the same with the art of war, even after the latest campaigns. Forms evolve, directing principles are unchanged.

“For in reality as Marshal Foch concludes:¹

“ ‘The great events of history, the disasters which it records in some of its pages, such as the destruction of the French power in 1870, are never accidents but rather the results of superior and general causes, such as the forgetfulness of the commonest moral and intellectual truths, or the abandonment of the activity of mind and body which constitute the life and health of armies.’ ”

It ought not to be necessary to adduce authorities in support of my main proposition, that the Bible, when wisely studied and rightly understood is of inestimable practical value. Yet we are told on every side that young people neglect this essential part of their education. Let me call their attention to what some of the most effective men of the present generation have said on this subject.

President Woodrow Wilson:

“I am glad to have an opportunity to endorse the effort of the American Bible Society to procure a fund of \$400,000 to cover the expenses of supplying the men in the Army and Navy with Bibles. This is an object which I am sure all Christian people will wish to see accomplished. I hope that it may be, for the sake of the men who are going to the front. They will need the support of the only book from which they can get it.”

Ex-President Theodore Roosevelt:

“I send my good wishes to you in your efforts to put the Church behind Pershing and the American

¹ Philosophy of Gen. Foch. *Blackwood's Magazine*. Reprinted in *The Living Age*, Aug. 3, 1918.

Army abroad. Christianity is not a milk-and-water affair; it is not a teaching for those who shrink from what is rough and evil and terrible in life. There is no other book in the world that teaches courage, obedience, integrity, and self-sacrifice, as does the Bible. I earnestly hope that you will succeed in putting the Bible into the hands of every soldier in our Army, and that you will inspire the American people to put the spirit of the Bible into themselves."

Marshal Foch—A la New York Bible Society:²

"La Bible est certainement le meilleur viatique que vous puissiez donner au Soldat Americain partant a la bataille pour entretenir son magnifique ideal et sa foi."

Premier Lloyd George said in 1918:

"The more our two peoples know one another the better I believe they will get on together, and the greater the work they will be able to do for the world. Their ideals, as well as their literature, are fundamentally the same and are equally derived from that great source of wisdom, the Bible."

In an admirable history of the Renaissance we are told of that fruitful period of the development of the human intellect.³

"Religion answered to an ever-living need of the human heart. The Bible was no longer a mere docu-

² To the New York Bible Society; The Bible is certainly the best viaticum that you can give to an American soldier about to go into battle to sustain his magnificent ideal and his faith.

³ Berenson, "The Venetian Painters," p. 54.

ment wherewith to justify Christian dogma. It was rather a series of parables and symbols pointing at all times to the path that led to a finer and nobler life."

Some portions of some of the chapters in this book have heretofore appeared in magazines. My acknowledgments are due, and are rendered to the *Outlook*, the *Churchman*, and the *Chronicle* for consenting to their use in this volume.

E. P. W.

I

RULES FOR THE STUDY OF THE BIBLE

ALL Christian churches agree that the Bible is a collection of sacred books, inspired by the Holy Spirit of God, and "profitable for doctrine, for reproof, for correction, for instruction in righteousness." ¹

It is then in these books that we should study the principles of Christian Ethics—the Christian Law of Life and Love.

But the reader will ask—What do you mean by inspiration? To this I answer—not verbal inspiration. We do not believe that the authors of these books wrote them down from dictation as a secretary writes what the chief dictates. But we do believe that "holy men of God spake, moved by the Holy Ghost." ² The books of the Bible have been selected by the general voice of Christendom, as distinctly—the inspired books—the Bible. Christ said to His apostles the evening before the crucifixion: "When he, the spirit of truth is come, he will guide you into all truth." ³ The authors of the New Testament books did receive this guidance and were enabled to receive and teach many truths that

¹ 2 Tim. 3: 16.

² 2 St. Peter 1: 21.

³ St. John 16: 13.

Christ had not taught. He said Himself on the same occasion,⁴ "I have yet many things to say unto you, but ye cannot bear them now." But He also said just before His Ascension⁵—"Lo, I am with you always, even unto the end of the world." This thought of continuous inspiration will be dwelt upon later. I speak of it now lest it be supposed that I limit the power and teaching of the Holy Spirit to the contents of the Bible.

The man who really believes that "Holy Scripture containeth all things necessary to salvation"⁶ must first ask himself—How shall I study Holy Scripture? What shall be my guide? What rules shall I follow?

To this we answer—Follow the same rules that wise jurists have laid down for the study and interpretation of Constitutions and statutes. These laws are rules of action, dictated by the supreme authority in the State. So far as the interpretation of their language, and the ascertainment of their real meaning are concerned, the methods of study, and the principles of construction have been made the subject of careful investigation by some of the wisest of mankind. The judges who formulated the rules of judicial interpretation have been aided by the arguments of Counsel, many of whom were the leading statesmen of their time. If these rules had been more carefully studied and more closely followed by the students of Holy Scripture, many mis-

⁴ St. John 16: 12.

⁵ St. Matt. 28: 20.

⁶ Articles of Religion, Episcopal Church, No. VI.

takes would have been avoided. Indeed we hope to prove that many of the religious errors of well-meaning people are due to partial and one-sided conception of the teaching of the Bible.

1. The first rule for the construction of human laws is this: Follow the rule of construction which the law itself prescribes. Such rules are often prescribed in statutes. The United States Judicial Code does this (Sections 291-295). In every State there are similar instances of definite legislative rules of construction. These rules are to be treated as controlling.

For example the Code of Civil Procedure adopted by the State of New York in 1876 contains the following Section (519):

“The allegations of a pleading must be liberally construed with a view to substantial justice between the parties.” This section became a fundamental rule which judges were bound to obey. They are human, as well as clergymen, and have not always followed this statutory rule.

In Holy Scripture there is prescribed a fundamental rule of construction which is really the parent of this and all similar statutory enactments. After Christ had fed the multitude and given His wonderful sermon in Capernaum about the bread of life, many took His words literally, “went back, and walked no more with him.” But Jesus said to the faithful disciples—“The words that I speak unto you are spirit, and are life.”⁷

⁷ St. John 6:63, 66.

So when the spirit of truth had come, He guided St. Paul to say to the Corinthians:⁸ "The letter killeth, but the spirit giveth life." There is a legal maxim to the same effect—He that sticks in the letter sticks in the bark, and never gets to the heart of the tree.⁹ Tagore puts it well—"The men who are cursed with the gift of the literal mind are the unfortunate ones who are always busy with their nets, and neglect the fishing."

This then is our first rule for understanding Holy Scripture. Interpret its language spiritually, and not literally.

No doubt this rule may be abused. So may every rule. But no abuse from spiritual interpretation has been so harmful as those that have flowed from literal interpretation.

2. A second rule of especial importance is the requirement that the books of the Bible are to be interpreted according to the circumstances under which they were respectively written, and the character of the people to whom they were originally addressed.

As Mr. Justice Wayne puts it in *Norris v. City of Boston*:¹⁰

"The Constitution is to be interpreted by what was the condition of the parties to it when it was formed, by their object and purpose in forming it, and by the actual recognition in it, of the dissimilar institutions of the States."

⁸ 2 Cor. 3:6.

⁹ *Qui haeret in litera, haeret in cortice.*

¹⁰ *Passenger Tax Cases*, 7 Howard U. S. Rep. 283. (1848.)

An even greater judge, Chief Justice Marshall, thus expressed this canon in the celebrated case of *Gibbons v. Ogden*,¹¹ which established the right of freedom of trade between the States of the Union:

"If from the imperfection of human language there should be serious doubts respecting the extent of any given power, it is a well settled rule that the objects for which it was given, especially when those objects are expressed in the instrument itself, should have great influence in the construction."

Mr. Justice Story thus states this rule in its application to conveyances from one party to another:¹²

"It has been very correctly stated at the Bar, that in the construction of grants the court ought to take into consideration the circumstances attendant upon the transaction, the particular situation of the parties, the state of the country, and the state of the thing granted, for the purpose of ascertaining the intention of the parties."

3. A third rule of interpretation is that the whole of a written instrument, whether a Constitution, an agreement, or a book should be considered, when a question arises, as to the meaning of a particular part.¹³

This rule is thus stated by Mr. Justice Clifford:¹⁴

¹¹ 9 Wheaton U. S. Rep. 1. (1824.)

¹² *United States v. Appleton*, 1 Sumner Rep. 492.

¹³ The Latin form of this maxim is, "Ex antecedentibus et consequentibus, melior fit interpretatio."

¹⁴ *United States v. Reese*, 92 U. S. Rep. 214.

"Statutes should be interpreted, if possible, so as to avoid any repugnancy between the different parts of the same, and to give a sensible and intelligent effect to every one of their provisions."

A striking illustration of the application of this rule to the construction of a book, was given by Lord Erskine in his famous argument in the Dean of St. Asaph's Case.¹⁵ He contended there, upon a trial for libel, that the jury must consider the whole book and not only the sentences alleged in the indictment to be libellous. Were it otherwise, he said, the printer of the Book of Psalms could be indicted for publishing the false, blasphemous, and seditious libel—"There is no God." Those words were indeed contained in that book¹⁶ but prefixed to them are the other words which qualify the meaning—"The fool hath said in his heart."

4. A fourth rule of interpretation is the logical consequence of the third. When a series of enactments are under consideration they should be construed together. This fundamental rule for the construction of statutes has recently been clearly stated by the Supreme Court as follows:¹⁷

"The legislation is *in pari materia* with the Act of 1851 and must be read in connection with that law, and so read, should be given such an effect, not incongruous with that law, so far as consistent with the terms of the later legislation."

¹⁵ Speeches of Lord Erskine. (Ed. Callaghan and Cockroft, 1870.) Vol. I, p. 268.

¹⁶ Psalm 53: 1.

¹⁷ Richardson v. Harmon, 222 U. S. 96, 103.

An illustration of the application of this rule is to be found in the recent decision of the Supreme Court of the United States in the Conscription Cases.¹⁸ Certain persons who had been drafted to serve in the National Army contended that the Conscription Act was in violation of the Thirteenth Amendment to the Constitution of the United States:

“Neither slavery nor involuntary servitude, except as punishment for crime whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction.”

It was argued that compulsory service in the Army was “involuntary servitude.” But the court construed this Amendment in connection with Subdivision 12 of Section 8, Article I, which gives to Congress power—“To raise and support Armies.” And the court held the Conscription to be authorized by the Constitutional power thus granted to Congress.

5. A fifth rule of construction (which is the logical consequence of the second) is that a reasonable interpretation is to be given to words, which if taken literally would contravene the purpose of the statute. In other words the court presumes that the legislature had a reasonable purpose in enacting the law under consideration.

This rule is thus expressed by Judge Miller of the New York Court of Appeals:¹⁹

¹⁸ *Arver v. United States*, 38 Supreme Court, Rep. 159.

¹⁹ *People v. Lacombe*, 99 N. Y. Rep. 43, 49.

"It is the spirit and purpose of a statute which are to be regarded in its interpretation and if these find fair expression in the statute it should be so construed as to carry out the legislative intent, even though such construction is contrary to the literal meaning of some provisions of the statute. A reasonable construction should be adopted in all cases where there is a doubt or uncertainty in regard to the intention of the law-makers."

A very interesting application of these rules of construction is to be found in a decision of the Supreme Court on the proper construction of the Contract Labour Act.²⁰

It was forbidden by that act to assist in any way the migration of any alien "under any contract to perform labour or service of any kind in the United States."

The court held that it was not a violation of this statute for a church in the State of New York to make an agreement with an English clergyman that he should come to this country and render service as its rector. This was literally within the statute, but not within its spirit.

Mr. Justice Brewer said:

"The court properly looks at contemporaneous events, the situation as it existed and as it was pressed upon the attention of the legislative body.

"It is a familiar rule that a thing may be within the letter of the statute, and yet not within the statute, because not within its spirit, nor within the intention of its makers."

²⁰ *Church of Holy Trinity v. United States*, 143 U. S. Rep. 457.

Having thus stated the rules which should guide the student of the Bible to a correct understanding of the spirit and meaning of the books which compose the sacred volume, we will take up various subjects which have been the subject of discussion among Christian people and respecting which there have been diversities of opinion, and will show how the application of the rules which have been stated will lead to a correct understanding of the true Christian doctrine on these subjects.

II

TRUTH

WHEN Christ was arraigned before Pilate upon the accusation that He was a traitor to the Roman government, and was trying to make Himself King of the Jews, the Roman judge put the question to Him, as judges do now when a culprit is arraigned—guilty or not guilty? As Pilate put the question, it was—Art thou the King of the Jews? Jesus declared that His kingdom was not of this world, though He was indeed a king, and then he added: “To this end was I born, and for this cause came I into the world that I should bear witness unto the truth; every one that is of the truth heareth my voice.”

No religion has ever laid such stress upon the truth as that which is revealed in the Scriptures of the Old and New Testament. God is described by Moses as the “God of truth.”¹ His counsels are said to be “faithfulness and truth.”² “All his works are truth.”³

In man this quality is equally commended. “Judges are to be men of truth.”⁴ The man who is to abide in the tent of the Almighty and to dwell upon His holy hill is the man “that speaketh the

¹ Deut. 32:4; Psalm 31:5.

² Isa. 25:1.

³ Dan. 4:37.

⁴ Exod. 18:21.

truth from his heart.”⁵ God desires truth in the heart of man.⁶ One of the commandments delivered by God Himself upon Mount Sinai is: “Thou shalt not bear false witness against thy neighbour.”⁷

Again and again in the Book of Proverbs the quality of truth is attributed to the righteous man. Men are exhorted to “buy the truth and sell it not.” In Isaiah it is “the righteous man who keepeth the truth that is to enter into the Holy City.”⁸

When Hosea states the controversy that the Lord hath with the children of Israel, one of the first counts of his accusation is: “There is no truth nor mercy, nor knowledge of God in the land.”⁹ For this, as for other crimes, one of which is lying, the judgment of God is denounced.

In the New Testament the divine counsel is declared with equal plainness. The promise of Christ (part of which the Johns Hopkins University has adopted as its motto) is:

“Ye shall know the truth and the truth shall make you free.”¹⁰ During the same discussion with the people in which these words were uttered, Jesus declared to those that sought to kill Him because He had told them the truth, that they were not really the children of God, but children of the devil, because they did the devil’s work, and Christ added: “He was a murderer from the beginning, and abode

⁵ Psalm 15:2.

⁶ Psalm 51:6.

⁷ Exod. 20:16.

⁸ Prov. 23:23; 3:3; 12:19; 22:21; Isa. 26:2.

⁹ Hosea 4:1.

¹⁰ John 8:32.

not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." ¹¹ The might of the truth St. Paul declares: "We can do nothing against the truth, but for the truth." ¹² Christians are exhorted to "speak the truth in love," and wear the girdle of truth. ¹³ In the Book of Revelation St. John states that there shall be cast out of the Holy City "whosoever loveth and maketh a lie." ¹⁴

Many other passages might be cited. The Bible is full of them. Truth here, as the context evidently shows, does not mean veracity alone. Still less does it mean adhesion to any creed or dogma. In the individual it is the love of reality; the hatred of pretence; the fixed determination to find and to hold fast that which is really true. The Christian religion is the most genuine and real thing in the world. It seems incredible that Christian people should read the Bible and think they believe in it, and so often shrink from adherence to this fundamental principle of truth.

There are many cases in life in which it seems either that the truth is dangerous, or that for the time being falsehood would serve a better purpose. Many men with good intentions have shrunk from loyalty to the truth, and have presented falsehood in what seemed to them an attractive guise, thinking thereby to accomplish some good end. To those who thus do evil that good may come, the Apostle declares that their condemnation is just.

¹¹ John 8: 44.

¹² 2 Cor. 13: 8.

¹³ Eph. 4: 15; 6: 14.

¹⁴ Rev. 22: 15.

He says that it is a slander to charge Christian people with that maxim.¹⁵

The most notable instances of the violation of this divine command are in the press. Yet, in our time it has become recognized as the duty of every newspaper which has made an erroneous statement to correct it. This development in the moral standard has been progressive. We find a similar development in the standard of legal ethics. A hundred years ago Lord Brougham maintained that it was the duty of a lawyer to know no moral restraint in the defence of his client. A similar proposition was maintained within thirty years by so great a lawyer as David Dudley Field. But the profession has officially condemned it. The American Bar Association has adopted canons of ethics which it declares are obligatory upon every lawyer. In some States of the Union these canons have been enacted into statute. In many of them it is required that they shall be taught to law students. Acquaintance with them is a preliminary to their admission to the Bar, and constitutes part of the required examination. Canon 22 is as follows:

“It is unprofessional and dishonourable to deal other than candidly with the facts in taking the statements of witnesses, and drawing affidavits and other documents, and in the presentation of cases.”

Yet it is unfortunately true that many religious people in their ardour for what they believe to be a just cause, resort to false statements, and forget

¹⁵ Rom. 3:8.

entirely when they exaggerate or colour facts, that "A lie which is half a truth is ever the blackest of lies."

Nothing has done more to alienate rightminded and sincere men from organized Christianity than this evil temper. The "odium theologicum" is proverbial. Christian people are exhorted by St. Paul "to do all things without murmurings and disputings that ye may be blameless and harmless, the sons of God."¹⁶ They are admonished that "all bitterness and anger and clamour and evil speaking and wrath be put away from you with all malice."¹⁷ "Lie not one to another," he cries.¹⁸ These commands are constantly forgotten in so-called religious disputations, and when men ask, as they often do, why Christianity has failed, perhaps the best answer that has been made is that of Heber Newton,—“It has never been tried.” We must acknowledge, with shame, that it is truly the fault of Christian people that the truth of the gospel has not been made more manifest to the world. It was manifested perfectly in the life of Christ. But, alas, His followers have fallen far short of His example.

These statements are not inconsistent with the conception of progressive revelation, nor with the thought that teaching, which is adapted for one race and one social condition, is not necessarily the best for another.

The study of the Bible as a whole, and the

¹⁶ Phil. 2: 14, 15.

¹⁷ Eph. 4: 31.

¹⁸ Col. 3: 9.

comparison of its several books in connection with what we know of the history of the times in which these books were written, makes it clear that their revelation is progressive. This is expressly declared by Christ Himself. When the Pharisees asked Him—"Is it lawful for a man to put away his wife?" He asked them—"What did Moses command you?" and they said, "Moses suffered to write a bill of divorcement, and to put her away."¹⁹

This requirement of writing a bill of divorcement, given by the husband to his wife, was in itself an improvement upon the condition in savage tribes where the husband was at liberty to turn away his wife at will. To reduce his decision to writing, to be signed by him, gave at least some time for deliberation and reflection. There is a certain analogy in it to the civil service rule which was adopted after much consideration, that the head of an office who desires to dismiss a clerk should give him an opportunity to be heard, and should state in writing his reasons for the dismissal.

But this condition of married life was to be temporary only. It was better than the savage state, but altogether unsuitable for the permanent condition of man. Christ said to the Pharisees that Moses had permitted it because of the hardness of the hearts of the people. He declared that the man should "leave his father and mother, and cleave to his wife, and they twain should be one flesh; what therefore God hath joined together, let no man put asunder."²⁰

¹⁹ Mark 10:4; Deut. 24:1. ²⁰ Matt. 19:5-6; Mark 10:7-9.

It is unfortunately true that the two who have thus been united, afterwards may become really severed by the sin of one or the other; possibly of both. It is not within the scope of this present chapter to discuss the subject of divorce, but attention is drawn to a fact which experience shows does sometimes exist. The putting asunder in reality comes from the sin of one of the married pair. Whatever may be rightfully done by a divorce court, should be simply an authentication by a competent tribunal of a fact which already in reality exists.

But it is not only in this famous passage which has been the subject of so much discussion that we are taught the truth of progressive revelation. In His last great discourse to His disciples, Jesus said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth."²¹

Here is a clear statement that the purpose of Christ and of the gift of the Holy Spirit was from time to time and by degrees to guide the disciples into all truth. The divine purity is absolutely free from the slightest taint of untruth: but the truth is manifested slowly as man is able to receive it.

Again St. Paul shows that in his dealing with the new converts he found it the part of duty and wisdom to teach them gradually. He says to the Corinthians: "I have fed you with milk, and not

²¹ John 16: 12-13.

with meat; for hitherto ye were not able to bear it, neither yet now are ye able.”²²

The Epistle to the Hebrews uses the same simile. In the beginning of the Christian life the converts are to be fed with milk; to be taught “the first principles of the oracles of God.” Then when they become of full age and “by reason of use have their senses exercised to discern both good and evil,” they should “go on to perfection.”²³ Thus it is clear from revelation as well as from reason that the whole truth cannot be taught at once, and must be imparted by degrees, “line upon line and precept upon precept.” Yet the passages already quoted show that falsehood is never to be taught, and that it is a breach of Christian duty to use falsehood as argument, or to misrepresent the character or conduct of our adversaries.

²² 1 Cor. 3:2.

²³ Heb. 5:12-14; 6:1-3.

III

THE PRESENCE OF GOD IN THE SOUL OF MAN

FROM the beginning there have been two schools of thought in the Christian Church. Some have dwelt with more emphasis on the presence of God in Heaven. The pictorial representations of His presence there, in Isaiah and Ezekiel and in the Book of Revelation, have appealed to them.

Other divines have been more impressed with what has been called "the immanence of the divine"; that is to say, with the omnipresence of God. These teachings apparently diverse, really represent two sides of the same shield. It is undoubtedly true that both the Old and New Testament speak of Heaven as a place where the divine presence and glory are especially manifested. In His last great discourse to His disciples on the evening of Holy Thursday, Christ said to them: "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, ye may be also."¹

The next day, on the Cross He said to the peni-

¹ John 14:2, 3.

tent robber by His side: "Today shalt thou be with me in Paradise." ²

In every generation a convert comes to the front who thinks he has discovered something new, simply because it is new to him. Sir Arthur Conan Doyle's principal propositions in his book called "The New Revelation," are, that death is only "birth into another life," and that the human being passes into that life "clothed," in St. Paul's words, "with a spiritual body, which is the counterpart of the physical body at its best. All fears and imperfections disappear, being a product of the grosser matter of which we are built in this life."

It would seem as if this description of the spiritual body is a natural inference from what St. Paul says in the fifteenth chapter of the Epistle to the Corinthians. One hundred years ago a great poet who was also a great spiritual teacher put that thought into verse.

In "Laodamia" Wordsworth describes the hero who returned from his life beyond the grave, in the likeness of his appearance upon earth.

"In his deportment, shape and mien appeared,
Elysian beauty."

"Redundant are thy locks, thy lips as fair,
As when their breath enriched Thessalian air."

He

"Spake as a witness of a second birth,
For all that is most perfect upon earth,

² Luke 23: 43.

Of all that is most beauteous, imaged there
 In happier beauty, more pellucid streams,
 An ampler ether, a diviner air,
 And fields invested with purpureal gleams,
 Climes which the sun who sheds the brightest day
 Earth knows, is all unworthy to survey."³

As for Sir Arthur's thought that death is birth into another life, that "people go over with the same intellectual and ethical equipment as on earth," that is the keynote of Browning's poem of Easter Day. How indeed could it well be otherwise, if the life beyond the grave is the continuation of this?

It is indeed satisfactory to find that this keen observer and diligent student of history should have drawn from his study of psychical phenomena the same conclusions that these poets drew from the study of the Bible and human experience.

It may be said that these authors were poets. They were, but they were also men of genius with spiritual insight. Even in the most serious scientific studies genius leads the way. This insight often discovers great truths, as Lord Lister did in his antiseptic treatment, before these truths are verified by experiment. As Doctor Wrench says in his "Life of Lister":

"It is the ability of genius that rescues 'petty mortals' from the labyrinth of confusion in which they involve themselves in attempting to solve or even to find a safe path through the mysteries and difficulties of life. Genius makes the tortuous path straight and the complex simple."

³ We quote from the Boston edition of 1824: Vol. I, p. 165. Two of the lines are changed in later editions.

These beautiful visions are not inconsistent with the teaching that God is now present here on earth and dwells in the soul of man. This truth is revealed both in the New Testament and in the Old. In Leviticus the Lord declares: "I will walk among you and be your God and ye shall be my people."⁴ In the Book of Exodus the same thought is expressed: "I will dwell among the children of Israel and will be their God."⁵

These promises are extended by the prophets to nations other than the Hebrews. The later chapters of Isaiah are full of this gracious assurance. The Lord declares to His suffering servant: "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth."⁶

In language of infinite tenderness it is declared that the Lord loves His people more tenderly than the mother her sucking child. "As one whom his mother comforteth, so will I comfort you." "For the mountains may depart, and the hills be removed; but my lovingkindness shall not depart from thee, neither shall my covenant of peace be removed, saith the Lord, that hath mercy on thee."⁷

Probably these promises, when they were first made, appealed especially to the Hebrews. But the language already quoted shows that it was part of the prophetic vision to reveal them to all nations.

⁴ Lev. 26:12.

⁶ Isa. 49:6, R. V.

⁵ Exod. 30:45.

⁷ Isa. 49:14, 15; 54:10; 66:13, R. V.

The Hebrews, however, were slow to receive this teaching of their great prophets. The conviction that they were especially the people chosen of God was too strong. Even in the first century of the Christian era, over six hundred years after Isaiah had prophesied, it was strange to them that "the Gentiles should be fellow heirs and of the same body and partakers of his promise in Christ by the gospel."⁸ All experience shows how easy it is for the human mind to accept theoretically the authority of a law or a teacher, and yet fail entirely to obey the teaching. That was Christ's pathetic appeal—"Why call ye me Lord, Lord, and do not the things which I say?"⁹ In both Testaments it is plainly declared: "To do justice and judgment is more acceptable to the Lord than sacrifice."¹⁰ Yet religious people are prone to forget this, and to lay undue emphasis on the outward observances which, for us, correspond to the Jewish sacrifices.

After this short digression, we return to the immediate topic of this chapter. When the divine promise is repeated that God will enter the human heart, and abide there, when the door is opened to receive the divine visitor, it is natural to repeat the question of Solomon in his wonderful prayer at the dedication of the Temple: "Will God, in very deed, dwell with men on the earth?"¹¹

When in the evening before the crucifixion, St. Thomas pathetically asked, "How can we know the

⁸ Eph. 3:6.

⁹ Luke 6:46.

¹⁰ Prov. 21:3; Hosea 6:6; Matt. 12:7.

¹¹ 2 Chron. 6:18.

way?" Jesus answered: "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by me. . . . From henceforth ye know him, and have seen him."

But we, in this twentieth century, do not see Christ with our eyes of sense, and the question of St. Thomas constantly recurs: How can we know the way?

The Christian Church has the answer. In the old Epiphany Collect which the Anglican churches retain in their liturgy we pray: "Grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead."

Here the Church for many centuries has assured us that we may know God by faith. What is meant in this connection by faith? Clearly that spiritual faculty in man by which he comes into union with God and becomes "partaker of the divine nature" (as the apostle tells us) and thus escapes the corruption that is in the world through greedy desires and selfish passions.

It is common to speak as Tennyson does, in a famous passage of "In Memoriam," of knowledge as being limited to the result of the perceptions or the senses. "Knowledge," he says, "is of things we see." But any one who studies human experience knows that this is but one, and perhaps the least important, kind of knowledge. The faculty by which we become conscious of the love of father and mother, of wife and children, and of friends, is akin to the faculty by which we become conscious of the existence and love of God. He that

loveth God will love his brother also. The perceptions and assurances of that side of human nature are just as reliable as perceptions of the eye or of the touch.

Throughout the world, there are numberless men and women who are sensible of the being and love of God. They know God; not by what they think of Him or conjecture about Him, but by their own consciousness of His presence, His power, and His goodness. This consciousness is as distinct and real as their consciousness of the presence and love of father, or brother, or child. He comforts them in trouble, gives them strength in weakness, inspires them with resolution to plan and courage to achieve the most difficult undertakings; even the conquest of selfishness, which is the hardest of all.

Why is not this affirmation of the consciousness of so many witnesses truly knowledge? Some may not have felt it. Whatever intellectual opinion they may have about the being of God, if they are not conscious of His presence and love, they do not know Him. But why doubt the knowledge of the thousands who do. Why is it not as authentic as the knowledge of the material world that some men attain by long years of study? The ordinary man cannot verify their processes, but accepts the result. Why not accept the experience of those who know and love God?

A man may reply that these do not agree, and that the diversity of their experience takes away the credit that might otherwise attach to it. But is the experience referred to so diverse? There are innumerable

opinions and speculations about the divine being. These are as different as the opinions about the organs of the human body were before it was actually examined and observed; as different as the opinions about the heavenly bodies, before Galileo and Copernicus and their successors accurately observed the heavens. All of which simply shows that speculative opinions differ as much as individual minds. But when we come to collate the results of the consciousness of those who know and love God, we find them in substantial agreement. Nothing shows this more plainly than the fact that they use and enjoy the same hymns of love and praise, though their books of dogmatic theology differ. In the hymnals of various Christian churches are to be found hymns written by Greeks, by Latins, by Anglicans, Presbyterians, Methodists, and Unitarians. As Principal Fairbairn justly says:¹²

“This unity in praise and worship which so transcends and cancels the distinctions of community and sect, but expresses the unity of the faith and fellowship of the heart in the Son of God. In the regions of the higher devotion and the purer love all differences cease.”

But it may be asked, How do you discriminate between the spiritual perception of one and the wild visions of another? Which is the authentic evidence on which you ask us to rely? We answer—Divine knowledge, like all other knowledge, is progressive. It must be learned gradually, by faithful

¹² Fairbairn, “The Place of Christ in Modern Theology,” p. 20.

endeavour, and after long experience. Doubtless to some it comes more readily than to others.

As with the individual, so with the race. For centuries, God had been educating man and preparing him for the fuller perception of spiritual truth. He did not leave Himself without witness among men. But not until Christ came into the world did the race perceive what was possible to man. Christ showed in His own person that it was possible for man to perceive divine truth, and to be transfigured by it. His life was full of beauty and power. Metaphysical discussions about His nature have somewhat obscured the truth He taught, that man could become partaker of the divine nature, that God would dwell in him, and he in God. This is the true and vital significance of the Incarnation. In the world of spiritual knowledge Christ fills the place that Copernicus and Newton do in astronomy. Like Columbus, He gave to man a new world. And if the seeker after spiritual truth is willing modestly to learn of Christ, he will know by his own experience the truth of what Christ taught.

The possibility of a divine life in man, that was revealed by the life of Christ; the extent of the knowledge of divine truth to which Christ showed that man might aspire, henceforth became the basis of all genuine spiritual life and truth. He revealed it, and the experience of man verifies it.

Here we anticipate two objections—one from the doubter, and one from the orthodox member of some Christian organization.

The doubter may say—Doubtless the life of

Christ is admirable. But the lives of His professed followers do not satisfy my ideal. Theirs is the converse of His. He was serene, they are disputatious; He was self-denying, they are greedy and selfish; He was brave and tranquil amid all His sufferings, they are worried and anxious; He told Peter to put up his sword, but they have tried to spread religion by fire and sword. It is with sorrow that the Christian must admit there is truth in this objection. The only answer is that the men of whom the objector speaks were either not real Christians or very imperfect ones. They did not know the truth from their own experience. They may have believed in Christ as an historic personage, and even given intellectual assent to the correctness of His doctrine. But their hearts were not enlightened, their wills were not guided.

All this Christ plainly predicted. No teacher ever cared so little for formal assent or outward show. The people He talked to were always asking for some external and material manifestation of the kingdom of God. And He always answered, "The Kingdom of God is within you." It was the man who would do His will that should know of the doctrine.

Hence this objection when rightly considered is a proof of the truth of Christ's teaching. Nevertheless it must be admitted, and all professed Christians should take it to heart, that the inconsistency of their lives and the selfishness of their conduct are the greatest hindrance to the more general knowledge of Christian truth.

The other objection from the orthodox is this: What do you make of the Christian Church? You seem to attach all importance to the individual consciousness. Would you rest the truth solely upon the conviction of one man, however sincere or earnest?

To which we answer—Certainly not. It is the experience of many, in every generation since the birth of Christ. And who are these men? They are, as the Episcopal Church says in the Communion Office: “very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people”—the true Church, made up of Christians of every name—known well to the Lord.

Organization is necessary and useful. But every organization—political, philanthropic, or religious—has its dangers. The greatest is that the members of the organization shall come to look upon it as more important than the truth it was formed to teach. And then man falls into surprising estrangement. Take for example the life of Philip the Second. This was diametrically opposed to the life of Christ. Yet he was a rigorous observer of the exterior requirements of the organization to which he belonged. To him the organization was all, its vital principles nothing. And so he became the embodiment of all that is cruel, selfish, and lawless in human nature.

The higher the value that any one sets upon the Christian Church, as an organization, the more sensible he ought to be of the responsibility which devolves upon each of its members. “By their fruits

ye shall know them." If the fruits are not Christ-like, we may be sure that the individual is at least very backward and has much to learn. Therefore it is that we emphasize for the individual, and most of all for those who are in communion with Christian churches, the necessity of that personal knowledge of divine and spiritual truths which strengthens and directs the will to the practice of the Christian virtues.

For there is a distinct type of virtue, which Christ was the first to manifest fully, and which is not hard to recognize. Instances might be taken from every Christian communion. Let us mention one whom all churches have delighted to honour, Fénelon, the Roman Catholic Archbishop of Cambrai. His writings and life evince the same sweetness of temper, serenity of soul, keen discrimination of moral and religious truth, and steadfast courage in its advocacy that are characteristic of Christ. This was so well recognized that when Marlborough's army invaded that part of France, their leader commanded that Fénelon's house and its contents should be preserved intact.

As Milton says :

"The great Emathian conqueror bade spare
The house of Pindarus, when temple and tower
Went to the ground."

Great teachers before Christ had said wise things, but He spoke with power that is still mighty even in the weakest of His true disciples. This perception of divine truth is the unspeakable gift of the Spirit of God. It compels loving obedience, it frees

the heart from a thousand burdens and leads the soul into the glorious liberty of the children of God. It is the parent of generous and unselfish thoughts and noble and helpful actions. Some, no doubt, have keener perception of this truth than others. But it is possible for every one to have some knowledge of it. Witnesses whom no man can number have found this the most precious possession to which man can attain, and therefore best worth striving for. To him who doubts they reply: "Come and see." And those that hearken to the teachings of Christ and enter into communion with Him will learn to declare as believers have from the beginning: "Now we believe, not because of Thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Nineteen centuries after these words were spoken another believer, Phillips Brooks, put the same thought into modern phrase. He, too, had seen Christ, not with outward eyes, but with inward and spiritual vision. In one of his letters he writes from his own actual experience:

"These last years have had a peace and fulness which there did not use to be. I say it in deep reverence and humility. I am sure that it is a deeper knowledge and truer love of Christ. I cannot tell you how personal this grows to me. He is here. He knows me and I know Him. It is no figure of speech. It is the realest thing in the world and every day makes it realer, and one wonders with delight what it will grow to as the years go on."

When we reach this point we perceive that there is no real conflict between science and religion. Any religion which deserves that name seeks to produce communion or intercourse between the soul of man and God. It implies and indeed teaches that man can know and love God, can realize His presence, and be taught by Him. And this implies that the Deity is a personal God, who can choose and love.

The scientific man studies animals and plants and inorganic matter. He finds them governed by fixed laws. So far as he is able to discover there is no variation from these laws. He is not likely to be an atheist, but he is apt to conclude with Lucretius that "Nature is seen to do all things spontaneously, of herself, without the intermeddling of the Gods." In other words, that the Creator set matter in motion and fixed a law for its direction which should forever control it and withdrew from all further "intermeddling." This be it observed, is not science, but only the inference or guess of a scientific man—a very different thing.

Now the fault that religious men, more or less clearly, find with this inference or guess is this. It leaves out of view entirely the experience of men, derived from intercourse with each other. All human life is based on the consciousness that man is capable of choice and affection—that he can balance probabilities, and weigh motives—that he can learn that there is such a thing as the right, and another and opposite thing—the wrong; and can learn to love and follow the one and hate and avoid

the other. The consciousness of the race assures us of all this. We know it as certainly as we know that the sun shines, or that two and two make four. A man may reason himself into maintaining the proposition that he is a mere machine, governed by an unchangeable external law or fate, and determined always by the strongest motives. But all the while he knows this is not true, and he never acts upon any such theory. The only people that do are the lunatics.

Now if from the uniformity of nature a scientific man infers the God of Epicurus; the man who is versed in the study of mankind will rather infer that God is a being of love and choice. Professor Tyndall finds fault with anthropomorphic conceptions of the Deity. But what is there in the form of the external world from which the idea of God can so justly be drawn, as from all we know that is best and loveliest in man? Nature is bigger than we, but we are greater than it. A God who could not choose and could not love might be more powerful than man. So is a locomotive or a steamship. But he would be infinitely lower in the scale of being; just as these machines are.

When we go farther than this and examine the experience of religious men we are assured by innumerable persons of all classes and in all ages, that they have known God, have felt in their hearts His power and His love, and have been directed and guided by Him. Make all the deductions for ignorance and self-deception that can reasonably be asked. There remains this great fact in human

experience, and the theory of Lucretius does not account for it. Our knowledge of the external world rests on no better foundation. For that too we can only say that the mind declares to itself that it can rely upon the eye, or the ear, or some other of the bodily organs, which the mind controls.

In short, Lucretius believed that God either is, or has made, a uniform law which governs all things inexorably, and that God has no further concern with men or their affairs. Religious men believe that God is a person, who can and does choose and love, who cares for and loves mankind and can be known and loved by them. This is commonly called the conflict between science and religion. It is really the conflict between the inferences of scientific men and the experience of religious men.

IV

PRAYER

IN the conduct of life it is of the first importance to fix clearly in the mind and heart the essential principles of human action. This is true in business, in politics, in all professions, and most of all in religion. The failure to observe this rule has produced many of the difficulties which perplex thoughtful men. In no case is this more obvious than in prayer, the subject of this chapter.

The distinctive feature of the teaching both of the Old Testament and of the New is that of one personal God. Thoughtful men have conceived of God as "the power above ourselves which makes for righteousness." This is true as far as it goes. But it falls very far short of the teaching of Revelation. The God of the Bible is a Person who loves, who creates, who gives to His creatures the power of choice, in order that they may be intelligent beings, and not mere machines, blesses them when they choose well, and brings suffering upon them if they choose ill. The great poet Goethe, who is also a wise philosopher, expresses the latter thought in the well-known line:¹

¹ "Every sin brings its own punishment upon earth."

¹ Alle Schuld rächt sich auf Erden.

But this truth is in no wise inconsistent with the conception of divine law. When we speak of God as a Person, we do not at all imply that He is arbitrary. He acts in accordance with the laws which He Himself has made. In our human relations, we expect the law-givers to conform to their own laws. The same is true in the divine economy. Wordsworth expresses this thought:

“Submission, constituting strength and power,
Even to Thy being’s infinite majesty.”

But in the divine realm, as in human affairs, submission to law does not at all imply a merely mechanical system. The world is not like a clock, a mere piece of machinery to be wound up and to run as long as the spring continues to uncoil, or the weights to fall. The very conception of the divine presence, as well as of the human presence, implies the power to use these laws for purposes, which transcend the ordinary operation of law. Of this there are innumerable instances. A few will suffice. A man left to himself in the air will drop to the earth. Yet, man has constructed machines, by the operation of which he is able to fly above the highest mountains. The human voice in its greatest power cannot be heard for the distance of a mile, yet, man has availed himself of the electric force, and has so adapted it to his wants, that he can be heard, and the inflections of his voice distinguished at a distance of three thousand miles. These activities of man are not in opposition to law. But in a very real sense they transcend law. That

is to say, they accomplish results which, according to the ordinary operations of law, are impossible.

The same is true of the power of prayer. The more fully we believe in a personal, loving Father, the more we believe in the power of prayer and realize its value.

In the previous chapter, it has been shown that revelation teaches, and experience confirms that it is possible for the human person to become acquainted with the divine Person; to enter into friendly relation with Him, to become conscious of His personal presence and love. Hence, it follows that the infinite being and the finite being can converse together. In the Book of Exodus it is said that, "the Lord spake unto Moses face to face, as a man speaketh unto his friend."²

This communication between the divine and the human, between God and man, is prayer. Prayer is frequently conceived as the asking for some favour. But this is a very small part of true prayer. If we would only realize the love and the presence of God, and that man can love and talk with God, as a man speaketh with his friend, just as truly as he could three thousand years ago, we would see that the asking of favours has a very small part in this converse. When we talk with our human friends we do, no doubt, often ask favours of them, but much more frequently do we express to them our thoughts and feelings, and receive from them the expression of their love and sympathy. This is indeed the most endearing part of friendship.

² Exod. 33: 11. A similar expression is used in Num. 14: 14.

When we take this view of prayer, the difficulties that have been raised respecting its supposed interference with the law of God, and the supposed dictation by man to God, disappear. When we truly pray, we express to God our thoughts, our feelings, our desires. At the same time we realize that God is wiser than we, and that our wisdom is small compared with His. We know His love, and that He will give us whatever we need in His own good time, and according to His infinite wisdom. But we delight to express our feelings and our desires, knowing that they also enter into His plan, and are taken into account by Him. This is most fully expressed by St. John: "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." ³

There is perhaps no part of the Christian life in connection with which it is more important to construe various promises of Scripture together, and to refrain from dwelling upon the literal sense of isolated passages, than in this matter of prayer. For example, when Christ says in the Sermon on the Mount: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." ⁴ And when our Lord continues, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him," we need not suppose that Christ prom-

³ 1 John 5:14-15.

⁴ Matt. 7:7.

ises that the human will should control the wisdom of God. In the same great discourse, He bids us pray, "Thy will be done in earth, as it is in heaven."⁵

Thus we see that the prayer explains the promise. We are to ask for the good things which we think we need. In the same prayer we submit ourselves gladly to the will of God, knowing that His will is infinitely wiser than ours.

These considerations should relieve the difficulties of the good men who scruple, for example, to pray for rain. In the liturgies of different churches the thought is expressed diversely. One old collect thus expresses the Christian thought:

"O God, heavenly Father, who, by Thy Son, Jesus Christ, has promised to all those who seek Thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech Thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to Thy honour; through Jesus Christ our Lord."

This prayer, which expresses the thought and feeling of Christian churches in many centuries, tells the Almighty Power of the needs of His creatures, and, in submission to His will, asks for relief.

The author may be permitted to recall an experience in 1911. The autumn had been very dry, a fire broke out in the mountain forests. The flames

⁵ Matt. 6: 10.

leaped high, and it seemed that no human power could check their course. It was an awful spectacle. The instinct of many was to ask the Father to send rain, and put out the conflagration. All that human skill could do, was done. But it was inadequate. The fire was mightier than the power of man. The next day there came such a storm as Job describes, which he felt himself unable to explain, and which he attributed to the divine power. We have learned much since his time, but we have not learned how to explain such storms. Nevertheless, in ways we cannot understand, it did come. The fire was extinguished, and we thanked God for doing what we had asked Him to do.

One of the objections that is taken by those who doubt the efficacy of prayer, is to ask why God does not always answer our prayers. To this the reply is simple. He is wiser than we. We do not pretend to explain the divine conduct or to set bounds to the divine wisdom. But we do know that human beings who have formed the habit of praying to the Father, whom we love, and to whose infinite wisdom we gladly submit, do find an answer. It is indeed through prayer that we come to realize the divine presence and love. This is the first and best of all answers, and when we ask specifically for some good thing, as the child asks of his human father, we sometimes receive, sometimes we do not. In either case the father's judgment controls.

One cannot lay too much emphasis upon the submissive spirit which can pervade the most earnest prayer. Some of the great moralists teach us that

sometimes, when the prayer is not submissive, the very granting of it may bring about its own punishment. For the man as for the child, it often happens that the gift you ask would be harmful. No wise parent would always give the best beloved child everything that the child asks. It is indeed part of the training of life to learn that there may be even more love in refusing than in granting the petition. It is by such experiences as these, that the child enters into more perfect relation with the human father, and that the human soul enters into more complete and sympathetic relation with the Divine.

Another difficulty that is often raised is this—How can God hear the myriad prayers that are sent to Him at once from this earth? This objection really springs from the feeling that the God revealed in the Scriptures, like the Gods of Olympus, lives in some remote place. It fails to realize the omnipresence of God. This is one of those spiritual facts that we cannot understand, and which we do not attempt to explain, but which it is possible for the soul to know and to realize. And after all, even in natural laws, the laws which govern matter and the material universe, we do not need to go very far before we reach a point where we cannot understand. But yet, we know. For example, a century ago, it was impossible to transmit a message from one continent to another. The conception, even, of this possibility was too great for human grasp. But the discoveries of science first pointed out a way by which an insulated cable could

be laid at the bottom of the sea, and by which electric currents could be transmitted through the copper wires enclosed in this cable; first from Ireland to Newfoundland, then from France to Cape Cod, and at a later period across the great Pacific Ocean. We can study the laws which govern the transmission of such messages and the operation of the machinery which man has used to accomplish these wonderful results. But who can understand the principle of the electric current? More wonderful still! After long experience with the transmission of messages along the wires of the electric cable, Marconi conceived the possibility of transmitting electric vibrations through the air, so that they might be taken up by a receiver, which was attuned in harmony with the transmitter, and recognized intelligently at a distance of thousands of miles. This wireless telegraph is now in operation all over the world. It is quite possible to teach the student how to construct the apparatus which is used to accomplish these results, and how to regulate its action. But who can understand the wonderful electric force, which man has thus been enabled to utilize for intercommunication? Again, before Marconi's wireless telegraph, Thomas A. Edison invented an apparatus by which four messages could be transmitted at the same time over the same wire without interference with each other, and could be separately picked up and translated into ordinary speech at four separate receivers. It is possible to understand the construction of the instruments by which this feat was accomplished.

These have been described in letters patent, and are known to all the scientific world. But Mr. Edison himself would be the last to say that he understood the mystery of the electric force which he has thus been enabled to utilize for the service of man. In short, it may truly be said that those who have penetrated farthest into the mysteries of nature, realize most fully the depth of the mystery which lies beyond.

The same is true of the mystery of prayer. Christians should not attempt to explain it. The fact, as Daniel Webster said, is what we want. That fact in its very nature can be learned only by experience. That experience is a growth, a development. There is no better expression for it than the beautiful verse in the Book of Proverbs: "The path of the just is as the shining light, that shineth more and more unto the perfect day."⁶

Even those who are most doubtful as to the efficacy of prayer admit its reflex influence upon the person who prays. Surely this is not to be disregarded. The man who feels that, not only at appointed times and places, he can speak with God, and utter the thoughts of his heart to the Almighty Father, but that in every moment of need, in the most crowded thoroughfare, in the greatest emergency, he has a friend who knows the need, and who listens to the expression of the human soul; this man finds a spring of strength and courage and hope that can come from no other source. No one has expressed this better than Archbishop Trench

⁶ Prov. 4: 18.

in the sonnets which have found an answering echo in many a human heart.

PRAYER

Lord, what a change within us one short hour
Spent in Thy presence will avail to make;
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all—the distant and the near—
Stands out in sunny outline, brave and clear.
We kneel, how weak! We rise, how full of power!
Why therefore should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or restless be,
Anxious, or troubled, when with us is prayer
And joy and strength and courage are with Thee!

When hearts are full of yearning tenderness
For the loved absent whom we cannot reach
By deed or token, gesture or kind speech,
The spirit's true affection to express,
When hearts are full of innermost distress
And we are doomed to stand inactive,
Watching the soul's or body's agony
Which human effort helps not to make less,
Then like a cup capacious to contain
The overflowing of the heart is prayer;
The longing of the soul is satisfied;
The keenest darts of anguish blunted are;
And though we have not ceased to yearn or grieve
Yet we may learn in patience to abide.

Finally, we must not omit to call attention to the inspiration that comes from united prayer. When a multitude of brethren meet, and with one accord

pour out their hearts to God; utter His praises, and ask for His blessing, there comes a sense of brotherhood, a sense of unity with the Divine, that sometimes rises almost to transport. The danger is that the worshipper may become so familiar with the hymns or the liturgy to which he is accustomed, that their use becomes insensibly formal; that their voice is no more to him than that of a pleasant instrument. Experience shows that those who use the most elevated forms of prayer, often fail to rise to the height of the words they so frequently express. We would not in any way discourage the use of these noble forms. They ought to set before the soul an ideal to which it may gradually attain. But let every one be on his guard lest he become so satisfied with the outward expression that he lose the inward spirit.

We cannot forbear to add an extract from General Pershing's letter to the Federal Council of the Churches of Christ in America:⁷

"The powerful resources of the nation which have been placed ungrudgingly at the disposition of the Army are indispensable for the accomplishment of our duty. But we know that mere wealth of material resources or even of technical skill will not suffice. The invisible and unconquerable force let loose by the prayers and hopes and ideals of Christian America, of which you are representative, is incalculable. It furnishes the soul and motive for the military body and its operations. It steadies us to resist manfully those temptations which assail us in the extraordinary conditions of life in which we find ourselves."

⁷ *The Churchman*, Sept. 21, 1918, p. 318.

This counsel from the great general who commanded the American Army is in harmony with the counsel of the great French leader, Marshal Foch, quoted in the introduction. What inspiration to realize that these two leaders, who have conducted successfully against victorious armies the greatest military operations in the history of the world, should both be devout Christians, praying men, deriving power and wisdom from the unfailing fountain of both—communion with God. When we remember their extraordinary achievements, and above all, perhaps, their success in effecting the united action of millions of men—different in race, in education, in tradition—will not some doubts which have been referred to in this chapter disappear? Here are great facts; real men; real achievements. Let us not hesitate to accept them.

V

MIRACLES

THE difficulties that sincere men have raised in connection with the miracles of the New Testament are similar to those which they have felt in reference to the subject of prayer. The root of them all is a false conception of God. We cannot too often refer to the admonition of St. John: "My children, guard yourselves against false ideas of God."¹

In a previous chapter, we have dealt with this subject, and endeavoured to point out the conception of God, as revealed in the Bible. He is not an inflexible law. He is not a machine, even though it be of infinite power and duration, which goes on its established course without deviation. On the contrary, He is a Father, full of love and sympathy for the creatures whom He has made. He was revealed in Christ, who took upon Him our human nature in order that we might more fully realize that He is our elder brother and our best and dearest friend. To use the language of the Epistle to the Hebrews—"We have not a High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted (tried) as we are, yet without

¹ I John 5:21, *Twentieth Century Testament*.

sin.”² This divine man appeared on earth, and it is related of Him that he healed the sick, gave sight to the blind, hearing to the deaf, strength to the lame. It is even related that not only did He himself arise from the dead and appear visibly to His followers, but that He restored to life His friend Lazarus and the son of the widow of Nain. Now if we really believe in a Personal God, who has a character such as the New Testament reveals, why should we hesitate to believe that all these things happened just as they are related? It is another case of believing in a result, the underlying principle of which we cannot understand. Without repeating what has been said on this subject in a previous chapter, let us call attention to facts which we really believe, because they have become familiar, but which to our forefathers would have seemed as incredible as the miracles themselves. The achievements of modern medicine and surgery, and of modern science are our modern miracles.

Take, for example, anæsthetics. Since the power of ether and chloroform was discovered and made known to the world, many operations, which were impossible, have become feasible. Some of our readers have probably witnessed the effect of these anæsthetics. Some of us have experienced their power, have lain down on a couch, subject to some physical malady, some deranged organ; the continuance of which in its diseased condition threatened life itself. We have passed into a quiet slumber, and when we awoke, all danger was removed.

² Heb. 4: 15.

Perhaps the diseased member had been altogether taken away from the body, and the incision left to heal.

Again we behold another wonderful achievement, for which man is especially indebted to Pasteur and Lister. These great men showed us what was quite unknown before, that there were germs which were the source of infection, poison, and often of death. They showed us, that by an antiseptic treatment, which would destroy these germs and destroy their power, wounds, formerly fatal, could be healed and were healed.

Now again the blind receive their sight, the deaf hear, the lame walk, and those who are stricken with a malady or receive a wound, which a century ago, would have been fatal, retain their life and are restored to health and strength. We have learned that many of the maladies of infancy that caused the death of myriads of little children before they attained the age of five, were due to the ignorance of those who had them in care, and that by proper feeding and treatment, these little bodies can be preserved and come to vigorous maturity.

Two centuries ago, man had not learned to dominate the forces of nature. To him they were obscure; the laws that regulated them were unknown. The fact that they could be controlled by man had not entered the mind of the most visionary. Within these two centuries men have seized the great agent, heat, have by its use availed themselves of the expansive force of water, and have made steam a mighty agent for doing an infinity of work that two

centuries ago could not have been done at all. To go from Boston to New York in five hours was, a century ago, not only difficult, but physically impossible. Its accomplishment at that time would have seemed as much a miracle as the turning of the water into wine. Now it is common and familiar.

A hundred years ago men enjoyed the light of the sun when it shone, but how meagre and inadequate were their artificial substitutes. Light itself was put to no useful purposes to which nature itself did not apply it. But what do we now see? Not only do we draw from deposits in the earth, oil, in which the sunlight has been stored in secret for thousands of years, and gas, which illumine our buildings, but we have found how to convert the power of steam or the force of water into electricity, and to produce an electric light as brilliant as that of the sun at noon-day.

A hundred years ago the lightning as it flashed from the clouds was practically the only form in which man was acquainted with the power of electricity. But now, not only do we use it for light, but we have made it our servant for myriad purposes. By its means, we transmit a question to London, and receive an answer, within an hour. By its means we are practically in immediate communication with all the ends of the earth, and are using it as a medium of force and power, more easily managed, and more conveniently transmitted than steam itself.

The men who have accomplished all this, can only

be won to the Christian faith by making them feel that it is a force as real as those forces of nature with which they are familiar. If we wish to convince the mass of mankind, not only of our sincerity, but of the truth of the faith we hold, we must show it by its power. "The words that I speak unto you," said the Lord, "are spirit and are life." The works that He did were proofs to the people of His helpfulness, His power, and His love. In every instance where a miracle was wrought, it was wrought as a means of helping some need. The sick were cured, not as a magical display but as a means of relieving actual suffering. When the Master appeared in the morning, through the mists that were rising from the Sea of Galilee, and bade the disciples cast in the net on the right side of the ship, He appeared as a helper to men who had been toiling all night, and had caught nothing; to men who had done their very best in their own calling, and had failed. The wonderful power and effectiveness of our Lord's ministry were distinctly this: He came with power to help those that needed it. If Christians are to transform the world, we must do the same. The promise, in one sense, is not that we shall work miracles. But in another and most important sense it is. The greatest miracle is the transformation of the human soul, strengthening the weak and erring will, making a man who has been dishonest and deceitful, and a slave of his passions, an honest, true, unselfish man. This is the work of the Christian Church, and to succeed in this, we must show to the world that our claims

are not based on any argument derived from history, but on our present power and usefulness.

The fact that the wonders, to which we have referred, are achieved frequently, and by means which can be studied and learned and used by the learner, to the ordinary mind takes away the wonder of them. But are they really any less wonderful than the miracles of Christ? Assume, as we do from a Christian standpoint, that He was a being of infinite love and infinite power, why should we hesitate to believe that He did all that is related of Him? And why, again, should we doubt that these achievements in surgery and medicine are the fulfilment of the promise which He gave in His last great discourse to His disciples?

“He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.”³

It must be remembered that these works of Christ were always done as works of benevolence and love. He refused to give any other manifestation of His power. He was frequently asked to give some sign from heaven.⁴ This He always declined to do. Even on the Cross, the passersby cried: “He saved others, himself he cannot save;” “If he be the King of Israel, let him now come down from the cross, and we will believe him.”⁵

To this He remained silent.

When the disciples of John asked Jesus for some statement of His mission, St. Luke says: “He

³ John 14: 12.

⁴ Matt. 12: 38; Luke 11: 39.

⁵ Matt. 27: 42; Mark 15: 31, 32.

cured many of their infirmities and plagues and of evil spirits." ⁶

Here, again, difficulties have been raised. The casting out of evil spirits has seemed to many a hard saying. But we must remember the rule of construction, which He Himself gave, and which has been dealt with in the first chapter, "The words that I speak unto you are spirit and are life." ⁷ It does not need much study of history or very extended observation of human nature to realize that in the hearts of men, there are today, and have been ever since Christ was on earth, spirits more evil than those which He is described as casting out. Anger, hatred, lust, covetousness, selfishness, these very spirits have devastated some of the fairest portions of the earth; have slain millions of human beings, not sparing even women and children, and sometimes subjecting them to outrage worse than death. When we turn our eyes away from this great international theatre, and look into individual lives, we see the same evil spirits at work. Here again the promise to the disciples, already quoted, has been fulfilled. The number of human souls that have been turned from their vicious courses, purified from evil passions, and led into the right path, is innumerable greater than that of those whom Christ directly reached. Men complain that the teachings of Christ have not converted the world. They sometimes call it a failure of Christianity that this conversion of the world has not been accomplished. No doubt much of the delay is due to

⁶ Luke 7:21.

⁷ John 6:63.

the faults of Christians themselves, to their failure to observe the commands of the Master. But apart from all this, the study of the natural world, as well as of the spiritual world, teaches us that development is usually a slow process. This is the divine plan. We see it in the history of the material universe. We ought not to expect that it should be otherwise in the dealings of God with His human creatures.

The reader will observe that we have not in this chapter made any reference to the miracles related in the Old Testament. It seems more important to consider in detail those of the New. But we believe that the same principles, which have been laid down with reference to the later revelation, are equally applicable to the earlier. After all, the vital point is to believe firmly in the power and love of God, *now*, for each human soul. If we do that, we need not perplex ourselves about any manifestations related in the past. It is in the present that we must live. For this life, we need the full assurance of faith, the present help of the loving Father, and of our elder Brother. And the soul that is still perplexed with doubts as to the details of other manifestations, centuries ago, may well turn aside from those doubts, and rest in the consciousness of present power and love.

VI

FATALISM AND THE INDIVIDUAL

THE controversy between those who believe in the doctrine of necessity, or, as the theologians have sometimes called it, predestination, and the advocates of free will, is as old as man. It really springs, as most controversies do, from the failure of the champions of each side to observe the certain amount of truth, which is on the other side. The old fable of the shield, gold on one face and silver on the other, is constantly verified by experience of life.

We find the truth on this subject expressed in the Scriptures. It is sometimes stated, as you read, from one standpoint and sometimes from the other. It is especially necessary in our thoughts upon these controversies to remember the rule of construction, that the book must be taken as a whole, and that it is not scientific or just to dwell upon isolated passages to the exclusion of the rest.

The doctrine of the sovereignty of God is clearly stated in the Scriptures. For example, the prophet Isaiah speaks of man as the clay which the Lord has fashioned. He cries: "Now, O Lord, thou art our Father; we the clay and thou our potter,

and we all are the work of thy hand.”¹ On the other hand, Ezekiel condemns the proverb to which the Jews of his time gave credence. “The fathers have eaten sour grapes, and the children’s teeth are set on edge.” He declares in elaborate and repeated argument that it is the soul that sinneth, which shall die, that if the son of the righteous man becomes a robber, oppresses the poor and needy, “he shall surely die.” His father’s righteousness shall not save him. On the other hand, if this robber has a son that repudiates his father’s sins, and, instead of following in his course of greed, gives his bread to the hungry, and covers the naked with a garment, “he shall surely live.” “The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.” He points out also that for the wicked there is redemption. “If the wicked will turn from all the sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.” “All his transgressions that he has committed, they shall not be mentioned unto him.”²

¹ Isa. 64:8; 45:9.

Carlyle puts this admirably (“Sartor Resartus,” Bk. II, Ch. IX): “Our Life is compassed about with Necessity; yet is the meaning of Life itself no other than Freedom, than Voluntary Force: thus have we a warfare in the beginning, especially a hard-fought battle.” In the same volume he reduces to an absurdity the famous theorem of Jonathan Edwards that the action of man is always governed by the strongest motive, and that, therefore, there is no real freedom of the will. “To fancy himself a dead Iron-Balance for weighing Pains and Pleasures on, was reserved for this his latter era. There stands he, his universe one huge manger filled with hay and thistles to be weighed against each other; and looks long-eared enough.”

² Ezek. 18.

Again, in the New Testament, Christ says to His apostles, "Ye have not chosen me, but I have chosen you."³ In the Epistle to the Romans St. Paul uses the image of Isaiah and speaks of man as the clay, and of God as the potter.⁴

But on the other hand, the gospel tells us that one of these very chosen apostles betrayed his Lord, and in the same Epistle St. Paul expressly declares in graphic language that "God will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile. For there is no respect of persons with God."⁵

Words could not express more clearly the thought that man has the power to choose between good and evil, and that if he choose the good, he will be blessed in the end, whatever trials may for a time assail him, and that if he choose evil, he will in the end be punished, whatever temporary success he may for a time achieve. Here we have another notable illustration of what Carlyle calls—"The everlasting Yea, wherein all contradiction is solved."

It is true that God is sovereign, but it is also true that, when He made man, He gave to him the

³ John 15: 16.

⁴ Rom. 9: 21.

⁵ Rom. 2: 6-11.

power of choice, and deals with this wonderful creature with absolute justice, tempered with mercy.

This God-given power of choice is assumed by every man every day of his life, yet we find from time to time a recurrence to the old Greek idea of fate. This pervades the tragedies of Æschylus. It was sometimes thought that even Gods were not exempt from this controlling and mysterious power. In our own day a thoughtful woman (Professor Vida Scudder) has thus expressed the idea :

“As we scan the great crises of historic change, the part of the free individual dwindles, and a Necessity, usually economic in origin, stands forth as the protagonist to whose secret Will all must conform.”

It seems to be one of the standard arguments of advocates of modern Socialism to insist upon the dominant influence of the spirit and tendencies of each age, and to belittle the force of leadership. This harmonizes well with their general scheme for reconstructing society. It is a comfortable doctrine, and if conscience would allow us to believe it, there would be relief from the stress of benevolent activity. We need only to drift with the stream of our time and all will go well. But will this theory stand the test of the observed facts of history?

In all discussions it is of vital importance to avoid *a priori* reasoning and to submit every theory, however plausible, to the test of facts. That great scientist, Wolcott Gibbs, taught his classes that a theory is only a convenient method of classifying

facts. Certainly the facts must be carefully examined. We need a wide induction. But if, after full and accurate investigation, the theory and the facts do not coincide, we must revise the theory. That was what happened to the old Ptolemaic theory of the movements of the heavenly bodies. To all outward appearance the sun revolved around the earth. For many centuries this proposition was firmly believed. But the observations of Copernicus and Galileo brought facts to light entirely inconsistent with this theory, and finally, with great reluctance, it was abandoned. None of us believe in it now. It behooves us, then, to test the comfortable theory that has been referred to, by the facts of history.

At the outset, however, we freely admit that there is such a thing as the *Zeitgeist*. Shakespeare expresses it in the familiar quotation:

“There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune.”

But the point in which every one should be interested is whether the individual does not still continue to play an essential part in human affairs. The instance that is put forward by the counsellor whom we have quoted is our own Civil War. She admits that Lincoln played an important part in the conduct of our affairs. But it is said that if he had died in infancy “the course of events would have been essentially the same.” Can this proposition be substantiated? On the one side, it is obviously fallacious to infer that one thing is necessarily the cause of another because the latter suc-

ceeds the former. But is it not equally an assumption to say dogmatically that such is not the case? Clearly it is necessary to analyse the sequence of events, and from this to judge of the connection. Bearing this in mind, let us refer to one very important crisis in the Civil War, that which grew out of Commodore Wilkes stopping the British steamer *Trent* and taking from her the Confederate envoys Mason and Slidell. The country generally thought Wilkes was right. When he came into port, he was received with great enthusiasm. The Northern newspapers, almost without exception, rang with applause. It was very difficult for a President to overrule Wilkes in the face of this popular sentiment. We know now from the remarkable diary of Mr. Welles, as well as from many other sources, that it required all Lincoln's force of character and strength of will to overrule the Commodore, and restore the Confederate envoys. Yet, if anything which has not actually happened can possibly be clear, it is that if Lincoln had not restored them, there would have been war between Great Britain and the Northern States. The fleet of England would have broken the blockade, and the success of the North would have been impossible. That certainly would have made a difference in the history of the world, the extent of which we cannot calculate, but the greatness of which none can deny.

Look at the same crisis from the British standpoint. Lord Palmerston was then the British Premier. He resented hotly, as he always did, any

insult to the British flag. It was part of his theory that the rights of an Englishman should be as sacred everywhere in the world as those of a Roman citizen used to be in the days of the Empire. The dispatch which he prepared, demanding the return of the Confederate envoys, was couched in such language that it would have been difficult, if not impossible, for any self-respecting nation to yield to such a demand. That great man, Prince Albert, was consulted by the Queen. They modified the dispatch in such a sense as to make it easy for the United States to yield.

Here, then, we have an instance where one may assert with scientific accuracy that the continuance of the American Union or its dissolution, with all that that implied, depended upon the co-ordinate action of two great and wise men. If their conduct had been different, the result would have been different.

But one illustration, however clear, is not sufficient for scientific purposes. Let us, therefore, refer to two other notable crises in American history, one before and one after the great Civil War.

After the surrender of Burgoyne at Saratoga, a cabal was formed to displace Washington and make Gates Commander-in-Chief. This came very near succeeding. We know now from the researches of many historians, which Mr. Oliver has summarized in his remarkable "Life of Hamilton," that it required all the force, courage, and tact of Washington to keep together the forces of the revolted colonies. We know also that the British Minister

offered concessions in 1778 which the country would have accepted in 1775. We also know now very well what sort of man Gates was. Is it not clear that if the cabal had succeeded and Washington had been displaced, Gates could never have kept the colonies together, could never have obtained the effective support of the French army and navy, and that the Revolution would have been a failure? The colonists were the same, but under Washington they succeeded, under Gates they certainly would have failed.

Let us take another illustration, drawn from the second administration of President Cleveland. There was a time during this administration when the confidence of financiers in the adherence of the United States to the gold standard was impaired, if not lost. The spirit of the American people, led astray by the time-serving policy of almost all our public men, rather inclined to the silver standard. A remarkable cartoon of the period represents a parting of the ways which led to the White House. One finger-post marks gold standard, the other silver. Harrison, McKinley, and Reed stand at the parting of the ways, quite undecided which to take.

This condition of the public mind led our creditors to demand gold, when they could get it. There was a rapid drain upon the Treasury, and in two weeks the Treasury stock of gold would have been entirely exhausted, the country would have been put on a silver standard, and the value of all indebtedness would thereby have been reduced just one-half. The silver dollar at that time was worth

fifty cents in gold and no more. From this shameful national dishonour we were saved by the courage and wisdom of one man, Grover Cleveland.

He got no help from Congress. His recommendation of additional legislation which would have enabled the government to sell its bonds on better terms was rejected. The discredit of the government was increased by the fact of a deficit. This was due to the unexpected decision of the Supreme Court that the income tax embodied in the Wilson Bill was unconstitutional. That source of revenue being cut off, there was inevitably a deficit. The fact of the deficit and the refusal of Congress to make it good naturally increased distrust in the solvency of the Treasury. Yet the Republican majority refused to support the Treasury, even by putting a tax of a dollar a barrel on beer. But Cleveland availed himself of an old statute, announced his determination to maintain the credit of the government, sold bonds for that purpose and succeeded.

Here, then, we have an undoubted instance of a single man changing the destinies of a great nation, in opposition to the majority in both houses in Congress, and to the prevailing temper of his people. We all thank him now. A Republican Secretary of the Treasury (Shaw) has said that Mr. Cleveland was specially raised up by God to do this particular work. In the face of this, what becomes of the theory that the individual dwindles and that there is an overruling Necessity "to whose secret Will all must conform?"

But it may justly be said that facts taken from the history of one country are an insufficient basis for general induction. Let us, then, recall two crises in the history of Great Britain which have a world importance. First, let us consider the dominance of the Anglo-Saxon race in North America. It is showing unparalleled assimilative power and extending its influence into every part of the world. That dominance we owe to the success of Great Britain in the Seven Years' War. Up to that time it seemed to all outward appearance that the French were as likely as the English to control the continent. At the beginning of that war the English generally were unsuccessful. This was due to the inefficiency and corruption of the government. It was actually thought necessary to summon Hanoverian and Hessian regiments to the defence of the British Isles. In the previous war (1745), but under the same reign, the Pretender with his Scottish troops marched as far as Derby, and probably would have taken London had he pushed boldly on. Leading men there packed their plate and made ready to fly to the Continent.

As Pitt declared, "The maxims of our government were degenerated, not our natives." Port Mahon surrendered to the French. Byng refused to join battle with their fleet. Chesterfield cried in despair, "We are no longer a nation."

At this extremity of disgrace a man came to the front. William Pitt became Secretary of State. The electoral troops were sent back to Hanover. The spirit of the Great Commoner was impressed

upon every branch of the service. Wolfe conquered at Quebec. Hawke cried to his pilot, who had represented the danger of the position, "Lay me alongside the French Admiral." At every point British arms were successful. By the treaty of 1763 the French ceded Canada. This has now become a great Dominion, and is rapidly developing into one of the important factors in our complex modern civilization.

And must it not also be said that the acquisition of Canada and the consequent security of the colonies on their northern frontier were among the most powerful factors in the development of the spirit which produced the Declaration of Independence?

Let us conclude with another group of facts from English history. "Peace hath her victories no less renowned than war."

The condition of morals, both public and private, in Great Britain during the latter part of the seventeenth and the first part of the eighteenth century was shocking. Of the first White says: ⁶

"William was probably the only honest man in the English Court—the only man who felt bound not to do a thing because he had sworn to abstain. The others were brought up in a school of profligacy and duplicity which only a despotic Court pretending to liberality can supply."

And as to the latter century, all contemporary accounts agree that the general tone of manners

⁶J. White, "History of England," quoted in "Historians' History of the World," Vol. XX, p. 449.

and morals was corrupt, profligate, dissolute. Swift in his "Voyage to Laputa" describes a college of madmen. One distinctive trait was the fancy that public offices could ever be bestowed for merit.

Into this pandemonium came John Wesley. He was mobbed, but persisted with undaunted courage. As he "reasoned of righteousness, temperance, and judgment to come," every Felix trembled. There began a great religious reformation, the influence of which extended far and wide. With our present standard of righteous conduct in public and private life, it is difficult to conceive how low the standard was two hundred years ago. John Wesley raised it and carried it aloft from land to land. Certainly the spirit of God moved upon the face of the chaos and brought light and life to the dark disorder. But the influence of the individual was the most potent means to achieve the great result.

This brief analysis of historic facts might be greatly extended. We might have compared the process of reconstruction under Andrew Johnson with what might reasonably have been expected had Abraham Lincoln lived. But enough has been said to justify the conclusion that in all our schemes for social reform we should aim first at the education and development of the individual.

There are some who think that it elevates the race to underrate the influence of individuals. It has been said that the greatest man is but little in advance of his time, and is to the advancing flood what the crest of the wave is to the billow below. The proposition is pleasing to small minds. Since

they cannot rise themselves, it flatters their vanity to diminish the interval which separates them from the leaders of mankind. But the plainest teachings of history and the most ordinary facts of everyday life must be disregarded in order to maintain this ingenious hypothesis.

The traveller who stands in the Union Station at Chicago beholds numerous tracks side by side, all apparently leading in the same direction. A man at one end of the station moves an iron rod, and one train, obedient to the steel ribbons on which it rolls, passes away to the East. He moves another, and the next train departs for the West; and so they go, parallel at first, but diverging as far as the waters of the Atlantic are from the Golden Gate of the Pacific. Such is the influence of individuals upon nations. The bigotry and cruelty of Philip brought the proud Castilian monarchy of Ferdinand and Isabella to the dust. The weakness and selfishness of Charles humiliated and degraded the great nation which with Cromwell at its head received the respect and deference of all Europe. The same army which was discomfited and driven back at Chancellorsville, carried the banners of the Republic in triumph upon the bloody field of Gettysburg.

Foch, who is perhaps the greatest General of our time, quotes Napoleon to the same effect: ⁷

"It was not the Roman legions which conquered Gaul, wrote the Emperor, but Cæsar. It was not the

⁷ A notable instance of the great change in history produced by the death of a leader is the story of Gustavus Adolphus, killed at Lützen, 1632. "Cambridge Modern History," Vol. IV, pp. 221, 222, 568, 682, 696.

Carthaginian soldiers who made Rome tremble, but Hannibal. It was not the Macedonian phalanx which penetrated India, but Alexander. It was not the French army which reached the Weser and the Inn, but Turenne."

What thus we have said in plain prose was expressed in immortal verse by two prophets of the nineteenth century.

Lowell was a student of history. This was his conclusion upon the facts of history:

"Manhood is the one immortal thing
Beneath Time's changeful sky."

And Tennyson spoke with equal truth:

"Tho' the Giant Ages heave the hill
And break the shore, and evermore
Make and break, and work their will;
Tho' world on world in myriad myriads roll
Round us, each with different powers,
And other forms of life than ours,
What know we greater than the soul?
On God, and Godlike men, we build our trust."

VII

SOCIALISM

THE Fatherhood of God and the Brotherhood of Man are fundamental truths of Christianity. "All ye are brethren," said Christ. "One is your Father which is in heaven."¹ He expanded the thought which Moses expressed during the Hebrew servitude in Egypt. "Sirs, ye are brethren."² These words were limited then to the men of one race. But Christ bade His disciples to go "into all the world, and preach the gospel (the glad tidings) to every creature"—"to observe all things, whatsoever I have commanded you."³ And St. Paul declared to the Athenians, when he stood on the Areopagus—God, "hath made of one blood all nations of men for to dwell on all the face of the earth." "In Him we live and move and have our being."⁴ And in all the Epistles, the fellow-disciples are addressed as brethren. This was, indeed, "glad tidings of great joy, which shall be to all people," as the angels announced at the birth of the Saviour.⁵

When Christianity was no longer persecuted, and became the official religion of the Roman Empire

¹ Matt. 23: 8, 9.

² Acts 23: 26.

³ Mark 16: 15; Matt. 28: 20.

⁴ Acts 17: 26, 28, 29.

⁵ Luke 2: 11.

under the Emperor Constantine, the rich and the powerful, not many of whom were members of the primitive church,⁶ became adherents of organized Christianity, the spirit of formalism became more influence, and the Fatherhood of God and the Brotherhood of Man were both forgotten by many nominal Christians. To true believers, however, they continued precious; and in every century endeavours were made by groups of Christians to improve social conditions, by the application to daily conduct of fraternal principles.

In the last two centuries, the protest against social wrong and injustice, which are unchristian, has united many sincere persons into groups, and finally into organized parties, called Socialists.

Individual leaders, like St. Simon and Fourier, did not look for relief to a re-organization of the State. But as organized parties, socialists now assume an attitude of antagonism to the present systems of government, and to the present organization of society, even in free America. For example, the platform of the American Socialist party in 1912 denounces what it calls, "the capitalist system" which is the existing system in free America, "as incompetent and corrupt, and the source of unspeakable misery and suffering to the whole working class. . . . The overwhelming majority of the people of America, are being forced under a yoke of bondage by this soulless industrial despotism." It continues:

"We demand the collective ownership of land

⁶ 1 Cor. 1:26.

and also of the banking and currency system." It declares in another paragraph, that,

"Such measures of relief as we may be able to force from Capitalism are but a preparation of the workers to seize the whole powers of government in order that they may lay hold of the whole system of socialized industry."

A practical illustration on a great scale of Socialistic Democracy has just been seen in Russia. No doubt the old Russian autocracy was cruel and corrupt. "Oppression," we are told, "maketh a wise man mad," and it is no wonder that millions, who were not wise, and had been kept in ignorance by their rulers, went mad. We pity them, but pity must not blind our eyes to the character and conduct of the revolutionists.

The fundamental principle and motive power of the Russian Revolution is the same spirit of hate which American Socialists expressed in their platform. Whatever is, is wrong. Capitalism is our enemy. We hate that and will confiscate it. The bourgeoisie is our enemy. We must rob them and make them slaves to us. Discipline is hateful. We abolish it. The officers in the Army are oppressors, because they enforced discipline. We degrade them, and kill them. The death penalty is abolished, when it applies to us, but we may murder with impunity our enemies. Courts of justice have enforced the law. We did not make that law. Whether bad or good, we repudiate it, and abolish the Courts which administered it. A graphic picture of the chaos is given by an English observer. A group of work-

men go into the office of their factory. "Get out of this"—they say to the manager and clerks—"We will work for you no longer, you must work for us." "And what will you do?" answered the manager. "Sit on these chairs, smoke cigarettes, and sharpen pencils, just as you do," was the reply. The men who did work demanded double pay and a six hour day. So production in factories stopped.

The railways fared little better than the factories. Why should Comrade (Tovarish) Ivanovitch run an engine, or stoke it? Why should Comrade Basilovitch watch the signals and turn the switches? Why should Comrade Smolensky, who collects money for tickets, turn it over to the cashier? So transportation stopped.

When the workmen in cities had consumed all the food they had and all they could steal from the bourgeoisie, they sallied forth into the country. "Comrade," they said to the peasant, "we are all brothers now—give us some of your wheat or rye, or potatoes—whatever you have got."

"Comrades," the peasant replied, "I had to work for this—give me in return clothing that you have made, or sugar; some goods that you have worked for." The factory comrades had in part quit work, but they had some goods for barter. Where they could not barter, they fought for food with the peasants, like apes in a cage.

The peasants, not to be outdone, robbed the châteaux of the landowners, often burned them, and turned the women and children out to starve. Thus

Russia, wherever the Bolshevists controlled, became a chaos, which they called Democracy, but which was really a despotism more cruel than that of the Czar.

Naturally they became an easy prey to the German armies. In Discord is Weakness. Their weak and greedy rulers made the shameful treaty of Brest-Litovsk, whereby they bartered for a mess of pottage—immunity for their wretched selves—provinces which were not theirs, and promised indemnity in billions of roubles, which were not theirs to give.

As the natural consequence of this chaos—another word for lawlessness—Russia is desolated by famine and pestilence. This frightful debacle is the direct result of the doctrines which were taught by Lenine and Trotzky and the other Russian Socialists. For example, when Comrade Trotzky was living in New York—not earning an honest living, like a man—a mere “fighting agitator,” he made a speech in Beethoven Hall, March 25, 1917. Henry Moskowitz thus reports him:⁷

“Trotzky depicted the world war as the clash

⁷ Henry Moskowitz in the *Outlook*, reprinted in *New York Times*, Feb. 10, 1918, p. 12. See also George Kennan's article: “Russia in Upheaval” *Outlook*, Oct. 2, 1918, p. 166.

This melancholy condition, Carlyle describes with prophetic instinct in his “Sartor Resartus,” Bk. III, Ch. III:

“Men were no longer social, but gregarious; which latter state also could not continue, but must gradually issue in universal selfish discord, hatred, savage isolation, and dispersion.”

The Bolshevik Constitution (*New York Times*, Sept. 6, 1918), declares “it is necessary to destroy the existing social structure.”

of capitalistic states in their race for world empire. . . . He contrasted the conflict of interests of the capitalistic states, with the common interests of the workers of the world, and pointed out that there was only one war in which the workers of all lands were concerned—the class struggle; and only one enemy—capitalism.”

This message of hate and war was preached secretly in Russia. Whatever measure of freedom had been granted by the Czar was discredited. The Duma was not a British Parliament nor an American Congress. But it was an advance. Trotzky and his associates called it a “bourgeois” institution. For them that was the worst of epithets.

Thus have they proved themselves the “ablest architects of ruin the world ever saw.” The Russian peasant (moujik) had reverence for the Czar. He was dethroned, and the Bolsheviks murdered him. The peasants had reverence for the Church. That form of organized Christianity had preserved imperfectly the spirit of Christ. Still it did stand for order, duty, honesty, respect for the rights of others. Therefore the Bolsheviks hated it. They looted the churches, and persecuted the priests.

This is Russian Socialism. American Democracy rests on the proposition that all men should have equal civil rights, which should be guaranteed by written Constitutions and enforced by impartial courts, behind which stands all the power of government. It does not assume that all men have equal powers, or that they should live on a dead level. It recognizes that their powers and qualifications are

different. American Democratic government endeavours to give to each an opportunity to make the most of his particular qualifications. It recognizes all labour as honourable. It requires of every individual that he shall use his talents and avail of his opportunities to the utmost so as to produce the greatest good for the whole. An essential part of American Democracy is security to individual rights, which are protected by impartial courts of justice. These rights are defined in written Constitutions. The powers of government are limited by these. In short the majority rules, but it is a limited, not a despotic rule.

Socialism, as we see it defined in the socialist platform demands "the abolition of the power usurped by the Supreme Court of the United States to pass upon the constitutionality of the legislation enacted by Congress." It demands the "abolition of all Federal District Courts and the United States Circuit Courts of Appeal," "the election of all judges for short terms"; and "the immediate curbing of the power of the courts to issue injunctions."⁸

Thus it would return to mediæval despotism, and deprive the judges of power and independence. Their terms would be really at the pleasure of the electors—not during good behaviour. The Act of Congress, not the Constitution, would be the supreme law of the land. Nothing would prevent Congress from passing bills of attainder—as the British Parliament did before the Bill of Rights—

⁸ *World Almanac*, 1913, p. 699.

which condemned unpopular persons to death without a trial.

This exaltation of a temporary majority, and giving it unbridled power, is opposed diametrically to Christian Ethics as taught in the New Testament. St. Paul and St. Peter concur in teaching obedience to law, submission to the authority of judges (the Roman procurators) rendering to all men their due. St. Peter sums it up in one sentence—"Honour all men, love the brotherhood, fear (reverence) God, honour the King." ⁹

St. Paul constantly speaks of Christian society as a body composed of many members, performing different functions, all combined in mutual helpfulness. "The eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. Nay, much more, those members of the body which seem to be more feeble, are necessary,—God hath tempered the body together, having given more abundant honour to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." ¹⁰ Then he points out the different parts that individuals play in the social union, which is to him a divine union. "Ye are the body of Christ, and severally members thereof." ¹¹

⁹ 1 Pet. 2: 13-15; Rom. 13: 1-8.

¹⁰ 1 Cor. 12: 14-26; Titus 3: 1.

¹¹ 1 Cor. 12: 27-30 R. V.

This body, however diverse its members and their condition, is pervaded by the divine spirit of Christ. "In one spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and were all made to drink of one Spirit." ¹²

In the Epistle to the Ephesians, he expresses the same thought in even more exalted strains. These are well rendered in the Twentieth Century Testament: ¹³

"Every one of us however has been entrusted with some charge, each in accordance with the extent of the gift of the Christ. . . . This shall continue until we all attain to that unity which is given by faith and by a fuller knowledge of the Son of God; until we reach the ideal man, the full standard of the perfection of the Christ. Then we shall be no longer like infants, tossed backward and forward, blown about by every breath of human teaching, through the trickery, and the craftiness of men, towards the snares of error; but holding the truth in the spirit of love, we shall grow into complete union with Him who is our Head—Christ Himself. For from Him the whole body, closely joined and knit together by the contact of every part with the source of its life, derives its power to grow, in proportion to the vigour of each individual part, and so is being built up in a spirit of love."

The whole pitiful condition of Russia is the result of a disregard of these fundamental Christian ideals. Their teachers have forsaken the fountain of living waters, and have hewn out for themselves broken cisterns that can hold no water.

¹² I Cor. 12: 13, R. V.

¹³ Eph. 4: 7-16.

When attention is called to these Christian teachings, socialists sometimes bring forward the account of the first Christians at Jerusalem, of whom it is recorded:¹⁴ "The multitude of them that believed were of one heart and one soul, neither said any of them that aught of the things that he possessed was his own, but they had all things in common."

The spirit of these enthusiastic converts is the true Christian spirit. Every man who has lands or goods, should feel that they are the gifts of God, to be held by him in trust, and used for the good of his fellow-men. But we are nowhere told that the particular community method adopted by these early Jerusalem Christians was the wisest. A few years afterwards, we find that the Jerusalem Christians were poor and St. Paul took up collections for them in Galatia, in Macedonia and in Corinth.¹⁵

The community method, in every age, has appealed to some zealous souls, and certainly they are to be honoured. But to make their method a rule of obligation, binding on all men, is opposed to the teaching of the New Testament. To do honest work according to the ability that God gives to each, to respect the rights of others, to honour all men, each in his place and according to the use he makes of his talents, this is Christianity. These are the principles of the American Constitution, and to the observance of them, with the blessing of God upon those who do keep His commandments, and do those

¹⁴ Acts 4:32; 2:44, 45.

¹⁵ I Cor. 16:1-4; Rom. 15:25-26; Acts 24:17.

things that are pleasing in His sight, our unexampled prosperity is due.

The fundamental proposition upon which socialists base their argument for socialism is this: "The vast, overwhelming majority of the people of this country are poor and steadily growing poorer." This is one of the plausible statements that will not stand the test of examination. It is true that there are more poor, but the proportion is less.

Let us examine the facts as given in the last census. First let us consider the farmers. The value of farm property in the United States doubled between 1899 and 1909. The value of the farm crops produced on these farms increased 83 per cent. The amount of the increase was two billion, four hundred and eighty-eight million dollars. This certainly does not look like increasing poverty. Then examine the figures for those engaged in manufacturing. The percentage of increase in population from 1900 to 1910 was 21 per cent. The percentage of increase of wage earners engaged in manufacturing was the same; but the average wage to each wage earner increased 31 per cent. This certainly does not look like increasing poverty. No doubt, the cost of living also increased. But the average increase of wages kept pace with that, before the war. The conditions produced by the world war are anomalous and transitory. Under these, some wages have trebled, the income of others has not increased. That inequality we must endeavour gradually to rectify.

The operation of the Income Tax is often re-

ferred to in this connection, and stress is laid on the comparatively small number who pay an income tax direct to the government. This argument overlooks the obvious fact that the smaller incomes are not taxable and yet enable their owners to live in comfort. But for other reasons the figures as to the number of persons in the United States who pay an income tax are misleading. The taxable income is different from the actual income. A man may have \$100,000 invested in municipal bonds. He pays no tax on his income from these bonds. A man may have the same amount invested in stocks of corporations, which themselves pay a tax on their income. These receipts of the stockholder are not taxed in his hands. So it may well happen that a man might have an income of \$6,000 a year and not pay a penny of income tax directly to the United States government.

Again take the case of the farmer or any other producer who lives in his own house. The use of this house and of the land connected with it is a valuable thing and enhances the comfort of the man that lives in it, but on this also no income tax is paid. The income tax is predicated solely on cash receipts. Not only is no account taken of the use of the property on which a man lives or which he cultivates, but no account of the benefits which wage earners receive independent of their wages. For example, a domestic servant living in her employer's house often receives \$40 a month or more; sometimes much more. This is about \$10 a week and in the averaging of incomes she is credited only

with that. But she has her home, her food, her light, her rooms and heating without expense to her. She really receives for her services the value of \$75 to \$80 a month. Again, take another instance of which many will have personal knowledge. A widow is left with sons and daughters over the age of fourteen. They go to work. The young people probably for the first year or two will not receive more than ten dollars a week each. But the average income of the whole family is \$40 or \$50 a week. On this they live comfortably. The author's own observation is that in such cases the children grow up more intelligent, more independent, more helpful to their mother, are more industrious and become better citizens than if the mother had been pensioned by the State.

The American idea from the first was to give an opportunity to every citizen to improve his condition. By the practice of this principle we have prospered. The best evidence of this is shown by the immigration to this country. If the people who come here in such crowds from other countries did not like our conditions, they would not come, or, if misled into coming, they would return. Mary Antin in her wonderful book, "The Promised Land," and Mr. Rihbany in his "Memoirs," show clearly the satisfaction with which immigrants accept and benefit by American conditions. Mr. Rihbany for example tells us: ¹⁶

"I was told while in Syria that in America money could be picked up everywhere. That was not true.

¹⁶ Rihbany, "A Far Journey," p. 277.

But I found that infinitely better things than money—knowledge, freedom, self-reliance, order, cleanliness, sovereign human rights, self-government, and all that these great accomplishments imply,—can be picked up everywhere in America by whosoever earnestly seeks them.”

But we do not need to go either to statistics of the census, or to the report of these intelligent foreigners to be sure that the statement is untrue upon which socialistic propaganda is based. The author has given close personal attention to the condition of the plain people in New York City and on the farms of Vermont and New York. He knows from experience and observation that the people of New York are much better clothed and fed and housed than they were sixty years ago; the streets are cleaner, better lighted; the water supply is more ample, the means of transportation from one part of the city to another are more adequate; libraries, parks, and playgrounds have greatly multiplied; the whole condition of city life is more healthful than it was sixty years ago. The schools are more numerous even in proportion to the great advance in population, and are better equipped and better taught. The churches and synagogues are more active and reach larger portions of the community. Activity in philanthropic work is far greater and more general. In short, we have made enormous progress during this period, so that the majority of Americans can and do live decent, normal, useful, and happy lives.

About the time of the Civil War the attention of

Christian and benevolent people was awakened to the crowding of families in the cities of that day. These cities would not now be called great, but there was worse congestion than at present. Committees were appointed in New York and other cities to investigate the subject. Public interest was aroused. Alfred White, in Brooklyn and many others showed what could be done in the way of improving tenements in cities. These have increased in convenience. Tenement House Commissioners have been authorized to supervise them. Great companies have been formed to construct model buildings. It is not too much to say that there were no buildings in America seventy-five years ago that had the comfort and convenience of the improved tenements that are now inhabited in the city of New York. In Philadelphia and in Baltimore the tendency has been to put up small houses covering a larger area. Different cities have different conditions, and naturally deal with the subject in different ways. But in every part of the United States improvement in the houses of the plain people is progressive. Except in a few isolated districts no decent American family now lives in such a house as that in which Abraham Lincoln was born.

Thus have we happily combined individual initiative with legal regulation. But the socialist plan put into plain English is this. At every election the majority of the voters will choose officers who will have authority to compel every individual to do the work which the elected taskmaster thinks he

ought to do, and will be compelled to receive such compensation as the taskmasters choose to allot. Collective ownership of the whole system of socialized industry certainly cannot mean that every person can use everything. What each person is to use, and what each person is to do, in order to produce what is used, must either be determined by that individual under our present system, or it must be determined by elective taskmasters under the socialized system. And that is slavery pure and simple. There was a time in this country when many good people thought that was a good system. Chancellor Harper of South Carolina, nearly eighty years ago made the following description of slavery: ¹⁷

“If some superior being would impose on the labouring poor of any country this as his unalterable condition: you shall be free from the torturing anxiety concerning your own future support and that of your children, which now pursues you through life and haunts you in death; you shall be under the necessity of regular and healthful, though not excessive labour, and in return you shall have the ample supply of your natural wants; you may follow the instincts of nature in becoming parents without apprehending that this supply would fail yourself or your children; you shall be supported and relieved in sickness, and in old age wear out the remains of existence among familiar scenes and faces without being driven to beg, or to resort to the hard and miserable charity of the workhouse; you shall of necessity be tempted, but shall have neither the temptations nor the opportunities to commit great crime or practice the more destructive vices, how inappreciable would the boon be thought.”

¹⁷ “Lives of Great Lawyers,” Vol. III, p. 232.

This system was tried on a great scale in the slave States. Its results were so bad that the majority of the American people spent billions of money and sacrificed thousands of lives to subvert it. That is really the system which socialists want to re-establish in this country. They call it brotherhood. But in the words of Walter Scott:

“It is by giving fair names to foul actions that those who would start at real vice are led to practise its lessons under the disguise of virtue.”

We appreciate the motives which lead some warm-hearted and well-meaning men to seek in socialism a remedy for sin and suffering. But there is but one panacea, and that is “the everlasting gospel” of Christ. The Episcopal Church teaches every child—“My duty to my neighbour is to love him as myself and to do unto all men as I would they should do unto me.” All Christian churches in substance teach the same. It is because some men have forgotten this duty, and few have fully performed it, that there still remain so much sin and suffering. But the duty is individual. Love is not to be attained by collective ownership. And the Episcopal Church does not stop with these general principles. In her great Manual, which is taught to every child and which grown men must not forget, it is plainly declared to be part of each man's duty “not to covet or desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life to which it shall please God to call me.” This is not neces-

sarily the state of one's parent, but the state for which each man is fitted according to the gifts which God has given him.

The crime of socialism is that it teaches its followers to covet the goods of other men, and to seek their living—not by honest labour, but by robbing their fellows. Thus they break two commandments. Extremists go farther and teach not only community of goods, but of wives.¹⁸ They argue that to kill the man who has property is the best way to get the spoils. That is the Bolshevist method. Let good Christians turn to the better life of love and obedience that Christ and the Christian Church alike make plain.

In what has been said, we have considered socialism on the basis of the platform of the party in the United States. We are well aware that socialism is not a term susceptible of accurate definition. Some good men like Kingsley and Maurice in England have been called Christian Socialists. There have been such in America. They have taught the brotherhood of man and condemned all violations of duty which tend to break up this brotherhood and produce hatred in its stead. They deserve and receive honour and gratitude as the Kingsley centenary attests.

It was part of their duty to teach the Gospel of

¹⁸ In the testimony of R. E. Simmons before the Judiciary Committee, U. S. Senate, printed in *New York Times*, Feb. 18, 1919, he gives copies of these Bolshevist decrees, establishing community of sexual intercourse, in effect abolishing marriage, and providing for bringing up children by the State.

love and to point out and condemn hatred, greed, selfishness, envy. But that is the reverse of an indiscriminate attack upon existing conditions. "He that justifieth the wicked and he that condemneth the just, even they both are abomination to the Lord."¹⁹

What our fathers strove to accomplish, and what they did accomplish, was to send down upon the dry and parched field a refreshing shower that would quicken every drooping plant. What the revolutionists are striving to produce is a flood, like that in Ohio in 1913, which sweeps away the results of toil and experience, and makes a desert where once there was fertility. This they have done in Russia and are doing in Hungary.

Again it is frequently asserted and often believed that the advantages of machinery have gone to capital and not to labour and that the workmen do not get a fair share of the products of industry. "Envy," says Longfellow, "is the vice of Republics." The fallacy of the assertion referred to consists in overlooking the fact that the great fortunes are exceptional. The aggregate share of the products of industry received by the workmen is far greater than the dividends of the captains of industry. The general gets higher pay than the private soldier, but the total pay of the soldiers is far more than that of the generals. When, for example, Mr. Armour died there was a great outcry because he had left a large fortune. This cry subsided when it was pointed out that if this fortune had been

¹⁹ Prov. 17: 15.

divided among the people of the United States it would give to each about fifty cents.

There are a few great captains of industry. God has given to them the talent to devise great combinations or useful inventions, it may be to build a railroad; it may be to erect a vast factory; it may be to supply a great city with water. Such a man was James J. Hill, who has recently died. The financial rewards to such a man are large. But these rewards do not compare, in the aggregate, with what those receive who benefit by the results of their talent and their capital.

The author, when a boy, worked sometimes on his grandfather's farm in Vermont. At that time the mowing machine, the reaper, and harvester had not been invented. This machinery has done more for the advantage of the man who mows or reaps than it has for the inventors of those useful machines or for the men who furnished the capital which enabled them to be put on the market and sold. There is, for example, no comparison between the labour involved in driving a span of horses hitched to a mowing machine or a reaper and that involved in mowing with a scythe or reaping with a cradle. The same is true of the machinery and the processes used in the refining of crude petroleum. Vast as are the fortunes that have been made by the men who invested their capital in the experiments which resulted in the refining of this petroleum and the creation of its manifold products, they do not compare with the advantages which have accrued to the working people all over the world who use these

products. There is perhaps no country in which kerosene oil is not used for light and heat. A century ago the tallow on farms was melted in kettles and used in making tallow dips. The best oil available was whale oil, which furnished inferior light, at a much greater cost than that at which light is now supplied from our common kerosene. And so we might go through the whole list of the great inventions which have come into common use in the past sixty years.

Let us mention one more. Can there be a doubt that the benefits to the working man from the manifold electrical inventions have been far greater than those which have accrued to either Bell or Edison? Labour managed to get along for centuries though under great difficulties, without any of these inventions. They have been brought into common use by the united skill of the inventor and the capitalist, and have benefited the labouring man beyond expression. Labour of itself is just as limited in power without the directing skill of the intelligent owner of capital, as the hand is without direction of the brain.

The fundamental principle of American Democracy is that the man or woman who is thrifty, industrious, and honest shall have an opportunity to better his condition, save something from the result of his toil, and thus climb to a higher level. Society does not owe any man a living. It owes him the opportunity to earn his own living. All wealth is the result of co-operation and whatever tends to produce enmity between the creative mind that plans

the work and the industrious hand that does it, cripples both the head and the hand. The American conception of democracy is to give to each citizen an opportunity to make the most of his natural gifts, to restrain him from unlawful interference with the rights of his neighbour, and to teach him to rely for success on the blessing of God, and on his own honest industry and dauntless courage. This is the law of God, and our fathers embodied it in our Constitution. Emerson only paraphrases the words of Scripture when he describes the Lord saying to the people of America :

“I cause from every creature
His proper good to flow ;
As much as he is and doeth,
So much he shall bestow.

“The world was made for honest trade,
To plant and eat be none afraid.

“For he that worketh high and wise,
Nor pauses in his plan
Shall take the sun out of the skies,
Ere freedom out of man.”

American Freedom is the child of American Democracy. It involves equal rights and equal duties. It involves on the one hand the supremacy of law, on the other it means freedom from needless governmental restraint. The distinctive American idea which we ought to cherish sacredly and from which we should never depart is that the greatest good of the greatest number can be best

achieved by giving to each individual the right to work out his own salvation.

Long before 1789 other nations had tried forms of government in which the will of the public officials was supreme and in which the individual had no protection from arbitrary power. By the law of the Roman Empire the will of the Prince was paramount. He had the right by special decree to interpret statutes in reference to cases pending in the courts:

Sic Volo, sic Jubco, stet pro Ratione Voluntas.

The result was tyranny, not freedom.

The Legislative Assembly in France in the days of the Directory had unlimited powers. They were constantly depriving citizens of life, liberty, and property without due process of law. The result was justly called the Reign of Terror, and it resulted in national ruin and disgrace. At last Napoleon got into the saddle and at least gave the people security and order. All experience shows that the honest, hardworking people who are the real life and strength of a nation will not long submit to be plundered or oppressed by public officers, even though these were selected by a temporary majority of voters. The real majority will have security and order at any cost. The American method, embodied in the American Constitution, maintains security and preserves order, and protects the life, liberty, and property of the individual from unlawful restraint or interference. It is a distinct evolution in civilization. To it in large measure we owe that security and good government

which have stimulated our youth to diligent endeavour, and made us on the whole a happy and prosperous people. The American system is a success; a glorious, unprecedented success. Americans will remove existing wrongs and cure existing evils by a process of regeneration and not undertake a social revolution. Our campaign will be conducted in the spirit of love and not in the spirit of hate. We believe with Bishop Henry C. Potter, "The world is not waiting for regeneration by machinery, but regeneration by love."

Of the truth of what has been said, the action of the American people during the recent world war is the best possible proof. If the system prevailing in this country had been, as some zealots declare, a system of wage slavery, if the employers, called capitalists by the socialists, had been oppressors, the spirit and temper of the people would have been corrupted and debased. None but a free people could possibly have risen to the exigencies of the situation with such absolute devotion and self-sacrifice. The exceptions have been so few as to make the practical unanimity more conspicuous. No sacrifice of life or personal interest or fortune has been too great for the American people. There could be no better proof of the soundness of the principles which are the foundation of the American government than the readiness with which the American people has adapted itself to an extraordinary strain. It did this during the Civil War, but has done it even more absolutely and with far greater unanimity during the world war that is just ended.

In the old Roman Republic experience showed that in times of great public danger it was necessary to appoint a dictator who should have far more absolute authority so long as the danger lasted than any officer had in time of peace. The American Constitution has made provision for such an emergency (Art. II, Sec. 2): "The President shall be Commander-in-Chief of the Army and Navy of the United States, and of the militia of the several States when called into the actual service of the United States." This gives to him, as the courts have held, absolute power to carry on war, which however, can only be declared by the Congress. (Art. I, Sec. 8.)

During the period of hostilities many individual rights, which in time of peace are inviolable, must yield to the requirements of the situation in which the declaration of war has placed the country. But after every war in which the United States has engaged, the almost absolute power which has thus been conferred upon the President has ceased with the occasion that gave it birth. The rights of the individual have resumed their rightful position and their sacredness, and the country has gone on and prospered on the American road, the main lines of which have been described.

Let no one think from what has been said that we maintain that the American people have no faults. Their very prosperity, which has been described, has been a temptation. The selfishness, greed, and luxury of some has led to lawlessness in others. We have often failed to support prop-

erly the unselfish and devoted men and women who have tried to make the glad tidings known to every human creature.

The war has taught us many lessons—a bitter experience, which will in the end be salutary. If we are true to the fundamental principles of right and justice, which form the foundation of American Democracy, we shall emerge from the storm and tempest of war a regenerated people, realizing that the real interest of each class of the community is identical with that of all the rest, and that it is by the faithful discharge of the duty that each owes to the other, and by this alone, that we can permanently prosper.

And above all things Christian men should teach that the recent utterance of a very successful manufacturer (Henry Ford) is untrue. "Make him comfortable in a physical way and give him a chance to show that he can produce anything, and then he will get in shape, spiritually, and will be normal, useful, and thoroughly moral."

To the contrary of this, Moses taught—"Man cannot live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." ²⁰

And Christ said to the woman of Samaria: "Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life." ²¹

²⁰ Deut. 8:3.

²¹ John 4:13, 14.

And St. John represents Christ, "the faithful and true witness," saying to the Church in one of the rich cities of Asia Minor: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." ²²

It is possible that the accusation of "other worldliness" was justly brought against our fathers. But that does not justify us in going to the other extreme and worshipping physical ease and comfort. These are good, but not the chief good. It is not only the sacred books of the Bible, but the prophets of all ages that teach us this. Confucius and Buddha, Plato and Seneca, St. Augustine and Phillips Brooks, alike agree in this eternal truth.

To the man who is discontented with his position and desires to improve it, not by faithful devotion to duty, but by grasping that which another has acquired and depriving his brethren of means of usefulness or comfort for which they have laboured, we answer with Carlyle: ²³

"The Situation that has not its Duty, its Ideal, was never yet occupied by man. Yes here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal: work it out therefrom; and working, believe, live, be free. Fool! the Ideal is in thyself, the impediment too is in thyself: thy Condition is but the stuff thou art to shape that same Ideal out of: what matters whether such stuff be of this sort or that, so the Form thou

²² Rev. 3: 17.

²³ "Sartor Resartus," Bk. II, Ch. X.

give it be heroic, be poetic? O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, 'here or nowhere,' couldst thou only see!"

We do not maintain that intelligent efforts to improve physical conditions are not important. They are. But to put them first, defeats the desired end. The most comfortable people are not as a rule the noblest, the best or the most useful. Love of God and love of man should come first. Where they dwell, all that is needful will be added.

"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."²³

²³ Matt. 6:33; Luke 12:31.

VIII

SOCIAL SETTLEMENTS

THE desire for human brotherhood which has often inspired dreams of socialistic revolution has found more rational expression in the work of the Social Settlements. This has justly been called "applied Christianity."

The need which the Settlement is designed to supply is, in brief, the want of sympathy and mutual understanding between persons occupying different social positions and possessing different degrees of education. The Settlement aims to bring such persons into friendly relations. In this country the Settlement has the additional function of bringing together into mutual understanding persons of different religion and race.

In a small town, this office is performed by other instrumentalities. Until recently, our great cities have been treated like exaggerated small towns. We have only recently come to realize how radically social conditions have changed, and how impossible it is to bring together on terms of sympathy and friendship the different classes of society, without some such medium as that of the Social Settlement.

In a small town all are neighbours. All know

more or less, and generally more rather than less, of each other's position, condition, and requirements. The clergyman, the lawyer, the doctor, all bring to bear upon the little community a certain amount of literary education and professional training. Some inequality of social conditions always exists. But this inequality is as nothing compared with those enormous differences in wealth which separate an Armour or an Astor from the day labourer. The very fact that in the small town the dwellings of all the inhabitants are near one another, that every man passes his neighbours' houses as he goes to and fro in his daily occupation, gives to each a sense of relationship, and a certain amount of knowledge concerning his neighbours, that is in itself humanizing. It may not be profound, but it forms at least a foundation for the establishment of a closer and more intimate acquaintance as occasion may arise. In our great cities, unfortunately, none of these means of mutual acquaintance exist.

The clergyman ministers to a parish which is ordinarily made up on the one side of well-to-do people, and on the other side of those who are very poor, and from various causes have come to be more or less dependent upon benevolence for their support.

The physician has his own set of patients, and while he may sometimes give advice freely to the very poor, yet it more often happens that their wants are provided for by the public dispensary and the public hospital.

The lawyer has his own clientage and the require-

ments of his business are such that in the nature of the case he will rarely be brought into contact with people of little means who have no occasion to seek advice about property, and are rarely engaged in litigation. He may occasionally meet them as witnesses. He may sometimes encounter them as jurors. But when the jury has given in its verdict, and the witnesses are dismissed from the Court, he is likely never to meet or recognize any of them again.

These elements of separation are the necessary outgrowth of great diversities in property and social condition. But other causes combine to increase their force. One of the most obvious of these is the division that naturally exists, in every great city, between the dwellings of the very rich and those of people in moderate circumstances. Sometimes it is accident, sometimes it is natural advantage, which causes a particular quarter of the city to be chosen by fashion or caprice for the abodes of the wealthy. In point of fact, in all large cities some such quarter is situated; the land becomes valuable there; costly buildings are erected, and people of moderate means cannot afford to live there, and naturally go and live somewhere else.

The political traditions of our country tend to accentuate these conditions. From a very early period in our history it has been customary, and is sometimes required by law, that a delegate to any political or public body should reside in the locality from which he is elected. The primary political units are generally of limited area, and the great

majority of those residing in one have very little political communication with those residing in the other.

We naturally look to religious bodies for teaching a more brotherly spirit. But unfortunately churches are naturally built in a neighbourhood where a majority of those who attend them reside, and this location is in large cities often remote from the abodes of the mechanic and artisan.

There was a time in our country when the public school was an effective means of bringing together the children of all sorts and conditions of men. This has now largely ceased to be the case, for several reasons: In the first place, most wealthy people have ceased to send their children to public schools; and in the second place, there is a certain aristocracy even among these schools. Those that are built in localities where wealthier citizens reside are naturally attended more by the children of those residing in the neighbourhood. A person visiting, for example, the public schools of New York, and going into one in the district between Broadway and Fifth Avenue, between Thirty-fourth Street and Central Park, and then entering a school in the seventh or tenth wards, might think he was in another city, so marked would be the difference between the children he would see gathered together in the classes.¹

Thus we have enumerated various means of knit-

¹ In justice to New York it should be said that the City College for men, and Hunter College for women, both maintained at public expense, and open not only to the best pupils

ting the different members of the body politic together into one friendly family, which formerly exercised most beneficial influence, and we find that the unifying force of each of them has greatly diminished.

There is one other consideration to which, in this connection, we desire to call attention, the importance of which cannot be overestimated. We refer to the growth of trades-unions. It is not our intention to condemn these organizations. In many instances they subserve a most useful purpose. But it cannot be denied that one of their tendencies is to keep employer and employee at arm's length from each other. Most of the business between them, instead of being conducted at first hand, as it formerly was in this country, is now conducted by delegates from one organization who carry terms to the employer, and negotiate agreements with him, which are to be performed, not by the delegates themselves, but by those whom they represent.

Thirty years ago, Abram S. Hewitt said, that when, about 1850, he became a member of the firm of Cooper, Hewitt & Co., he knew every workman in their employ, and that at the time he spoke he did not know one. It is impossible, in the nature of the case, that the relations between the employer and his work people should not have been, under these earlier conditions, more friendly than they now are. Nothing takes the place of that kindly spirit which

in the public high schools, but to those trained elsewhere, constitute unifying influences of great value. In these two institutions New York is in advance of any other city.

grows up between man and man from mutual acquaintance and the consciousness of mutual helpfulness.

The difficulties which have been thus far suggested are almost as serious in England as in this country. It is true that in England the existence of endowed churches often keeps up active religious work in a very poor neighbourhood, which in this country could not maintain any sort of religious organization. In that respect they have the advantage of us.

In another respect, there is decided advantage in the conditions of English life as compared with those of this country. The population of England is far more homogeneous than that of the United States. Not more than 3 per cent. of the population of London is of foreign birth, whereas in 1910, 40.4 per cent. of the population of New York, and 36 per cent. of that of Chicago was of foreign birth.² Not only so, but they come to us from many widely differing nationalities. In New York, beside the preponderating Irish and German elements, there are large colonies of Italians, Scandinavians, Russians, Poles, Bohemians, Hungarians, Chinese, and even Armenians. The diversity in Chicago is as great. These people differ from the American stock in religion, in traditions, both political and social, and in language. Their standpoint, in a word, is widely different from that of the

² "International Encyclopædia," Vol. XIV, p. 333; Vol. XVII, p. 93; Vol. V, p. 172. Of the native born in Chicago, 54 per cent. were of foreign parentage.

Anglo-Saxon American. People often complain of defects in our municipal governments. Doubtless they are serious. But when we consider the enormous difficulties that beset the municipal government of New York and Chicago by popular suffrage, the wonder is, not that they are so badly governed, but that they are so well governed. They offer the best possible proof of the educational value of free government.

We are persuaded that nothing but popular suffrage, and the responsibilities that it brings with it, could possibly have welded together into any sort of cohesion the incongruous masses from all parts of the world that compose the population of the largest cities of the United States. Our political system has done, and is doing, a great deal to unite this fragmentary and disorganized population.

But while it is true that political influences are in themselves a means of unity, yet we must never forget that political power implies a certain degree of intelligence in the voters, and still more a community of interest between the different members of society, which those voters are in danger of forgetting.

People of education in our great cities too often take refuge in indiscriminate condemnation of the faults and insufficiencies of the government which is the product of our voters, and which they in a real sense create. That is to say, our system of suffrage gives to the majority of voters the power to have whatever government in a city they prefer. If the majority has any decided preference, it will

have its own way, and therefore it is, as all agree, that the voter must be educated.

But this proposition brings us back to the point from which we started. All the elements of disunion in our social fabric to which we have referred make it exceedingly difficult to bring the influence of educated and intelligent men, imbued with the traditions of the Anglo-Saxon race, to bear upon the mass of the people. Their political organizations are led and officered by men who reside in their districts, and who, by residing there, have come to understand the temper of their constituents, and to learn how to influence them.

What political tradition has done, the love of gain has also done. The district leader lives in his district, becomes acquainted with the voters in it, and seeks to help them in a thousand different ways, in order to obtain their support during the year, and especially on election day. The man who wants to make money out of the passion for drink, or the passion for gambling, opens a corner saloon or policy shop in the district, and makes his place attractive, in order to draw within its grasp as many as possible of the neighbours. Go into the tenement-house district of any of our great cities. You will find there innumerable saloons and many policy shops. You will find very few churches, hardly any libraries, no picture galleries, rarely a lecture room. In short, there may be a population of 250,000 people such as you will find in the city of New York between Third Avenue and the East River, and east of the Central Park, or as you will find in some

districts of Chicago, in which there are fewer influences for civilization, or for religious training, than would be found in the average small city of 25,000 people. Yet this population sends its members to the State Legislature, elects its members of Congress, has its influence in every branch of our body politic.

The wealthy people who live on the east side of the New York Central Park have hardly any social relations with their neighbours who live a thousand feet to the east of them, and most of them might as well be separated by a continent, so far as the existence of friendly relationship is concerned between themselves and those who are near to them. The same thing is true in other large cities.

The Social Settlement undertakes to meet these difficulties. It says that as Christians, as American citizens, we ought to recognize that people of different race, education, and social condition from ourselves are yet our neighbours, and ought to be our friends. That as the law recognizes no distinction of rank between us, so our heart and judgment should admit that in order to make a prosperous community under such a form of government as ours, it is absolutely essential that these middle walls of partition should be taken down. The expression of the great apostle springs naturally to the lips. We feel that in such a country as ours, there should be "neither Greek nor Jew, neither barbarian, Scythian, bond nor free"; that the human nature which we see in our fellow-citizens should form a stronger bond of union than any

of the adventitious circumstances which divide us.

The Settlement recognizes that in order to bring about such a friendly relation, it is absolutely essential that there should be mutual acquaintance. The Settlement which we look forward to, is a home where twenty or thirty men or women shall reside. It is a home surrounded by a library, a lecture room, a picture gallery, provided with teachers, club rooms, gymnasia, music, every instrumentality, in short, which tends to humanize, to civilize, to give innocent pleasure and to unite, in the enjoyment of such pleasure, men differing in race, in education, in social condition, but agreeing in the one essential point, that each has a human soul, and that each can be, and ought to be, helpful to his neighbour. When we have such a living organism as that which we have thus briefly outlined, we shall expect it to be the centre of a system of clubs, which will enter into every natural and legitimate activity of the neighbourhood. It will, for example, interest itself in the public schools. It will seek to bring together, in friendly interest, the teachers of those schools. It will seek to make its libraries and all its means of social improvement available to supplement the education given in those schools and to help the teachers and the scholars alike. It will interest itself in political improvement in the neighbourhood; and while not entering into any field of national politics, or discriminating on that account between any of its members, yet it will endeavour to unite them in some organized effort to

make municipal government more efficient and intelligent, to improve the sanitary condition of the buildings the people live in, and to give them streets cleaner, better paved, and better lighted. In England, you find residents of Oxford House and Toynbee Hall active in municipal councils and school boards, and bringing to their deliberations most useful experience. We may reasonably hope to do the same thing in America. Not only so, but we may expect that our residents will go into the trades-unions, and endeavour to make the members of those unions better acquainted with their employers; so that each may come to understand the intrinsic conditions which produce success or failure in business, and that each may deal with the other, not in the heat of passion or the blindness of prejudice, but in the clear and calm light of mutual understanding and mutual friendship.

The members of the Settlement will take part in the committee work of charity organization societies, fresh air funds, and summer homes. They will endeavour to make all those who come in any way within the sphere of their influence acquainted with whatever means there may be existing for bettering their condition.

In short, the object of the Settlement is not to displace any existing means of social improvement. On the contrary, its aim and purpose is to utilize them all, to study them all, to give to them all the benefit of the experience acquired within the Settlement; and thus to give more unity to their activity, and combine their forces more effectively.

The method which we advocate is in truth the most scientific of methods. Scientific men have come to recognize that all improvement springs from the study of facts; that until we master these and understand their mutual relations and dependence, we never can make substantial progress. The true reason why more progress has not been made in the growth of human society is because those who have had the power to govern have understood so little of the needs, the temper, the desires of the governed.

How many well meant, but disastrous, social experiments might have been avoided, had the good people who undertook them taken the pains intelligently to study what those whom they sought to benefit actually required. The men and women who go into residence in a Settlement go there to learn as well as to teach. They go in part, at least, to qualify themselves to act wisely in dealing with the social problems of the day, which cry aloud for solution, and for the treatment of which there are, alas, quacks as well as skilled physicians.

If the Settlement idea once becomes thoroughly implanted in the American conscience; if our wealthy people come to understand that they can do no better service to the cause of religion, the cause of morality, the cause of social improvement, and especially to the improvement of municipal government, than by giving cordial and friendly support to existing Settlements, by establishing new ones, by sending their sons and their daughters to live in them, and in this way to become students in the

great social university from which it is more important to graduate than from Harvard or Yale, Princeton, Columbia or Chicago; then indeed may we hope in another generation to see more intelligent and efficient municipal government. We shall see cities in every part of which it may be healthful and pleasant to live. We shall have better schools and larger and more liberal colleges. We shall see churches more thoroughly inspired with the spirit of their Founder. We shall, in short, behold a nation developing upon the lines which the author of the Declaration of Independence embodied in that immortal instrument, which set the whole fabric of American institutions upon the foundation of equality, so far as the law can give it, in all that tends to make life really happy, in all that tends to secure a reasonable and self-restrained liberty, in all that tends to give to the poorest and weakest the opportunity for that pursuit of happiness which is dear to the heart of every man.

Those who have not studied what Social Settlements have already accomplished, nor considered the possibilities of their future, may speak of these hopes as visionary. To all their critics, Settlement workers can only say: Come and see what we are doing; and if you then approve, give us sympathy and support. Both are needed in far larger measure than they have yet been given.

Toynbee Hall in London was the first college Settlement founded in East London in 1884. Oxford House followed it. In New York, the Neighbourhood Guild, since developed into the Uni-

versity Settlement, the College Settlement (for women residents) and the East Side House were established in 1890 and 1891. Hull House in Chicago was founded about the same time. Their example has been followed both in England and America. There are about fifty Settlements in New York City alone.

They differ somewhat in their methods. They are more unlike in the circumstances which led to their foundation. But all are alike in this. Each is a home where those can reside who love their fellow-men and are enough in earnest to make some sacrifices in order to learn what their fellows need, what they think, and how they can best be helped. Each Settlement is to some extent a social university for the study of man—his feelings, his ambitions, his difficulties, his discouragements.

Arnold Toynbee, a university man, gave the impulse which led to the foundation of the first of these Settlements. He was shocked at the depth and width of the gulf between different classes of society, at the ignorance of the real needs of the wage earner that spoils so many well meant efforts. He said: "If I am to love my neighbour as myself, I must make him indeed my neighbour. I must go and live where he lives, and learn by experience what manner of man he is." From this beginning, university men and women have been the most active in founding Settlements and in conducting Settlement work. The true university spirit which recognizes gladly the distinction of real talents and acquirements, but is somewhat impatient of the

artificial distinctions of wealth and station, is at the heart of Settlement work. But more than this, love for the truth, desire to know it just as it really is, the modest, painstaking spirit of research and investigation—this also is most helpful.

One man puts this spirit into theology, another into the law, another into medicine, another still into history or science. But every man ought to know men. Every citizen of the Republic ought to realize the responsibility of his citizenship, and every one who has learned something of the Fatherhood of God, must feel some stirrings of love for the other children of the All-Father, who are therefore his own brethren. This last is not an easy lesson. But no one reaches to the full dignity and honour of manhood who has not learned it.

Therefore Settlement work appeals to every man and every woman. Each resident has full scope for the play of his own individuality. He will find among his neighbours all sorts and conditions of men. He makes friends among them. They come after a while to exchange confidences and become mutually helpful. To use the words of Jane Addams, who did such admirable work when she was head of Hull House:

“The advantage of an unsophisticated neighbourhood is that the inhabitants do not keep their ideas as treasures; they are untouched by the notion of accumulating them, as one does knowledge or money, and frankly act upon those they have.”

Let each person who has grown up amid books and pictures, and objects of beauty and interest,

realize what it means for the majority who, in great cities, grow up without any of these. And then let him imagine what it means to help intelligent, thoughtful young men and women to the knowledge of these, and of all that they imply. That which has perhaps become indifferent from its very commonness, takes on new life and beauty when you put it where it is uncommon. Nothing in life can be more interesting than to guide and stimulate the growth of a soul that has developed slowly in twilight, and comes through your aid and that of your associates to the light of day.

The conditions of the domestic life in a Settlement are not unlike those of a college student away from home. Each has his room, and his books, and there is the common table. Each continues his own work, whatever that may be. The distinctive Settlement life fills up the hours that were given to the diversions which do indeed lend zest to the academic career; but which for the graduate may well give place, for a time at least, to something more generous and unselfish. The resident in Rivington Street or in Seventy-sixth Street, or in any other Settlement, may be a leader there in athletics, or in a class in politics, or social science, or literature, or ethics, or religion. Or, without taking a class, he may simply devote himself to getting acquainted with his neighbours. If his chosen profession is the law, he will learn at first hand, and from the original sources something of the temper and peculiarities of the jurymen who will decide his cases, and of the witnesses whom he will examine.

If he is aiming to be a physician, he will acquire invaluable knowledge of the temperament and idiosyncrasies of human beings, which the skilful doctor needs to know as well as their physical nature, or as the drug that may cure or mitigate the maladies of the body. If he is going into the ministry, he will find out more of the workings of the human heart, and the way to move it, than in a whole course at the seminary. If he has political ambitions, he can find no better school than the Settlement. The power of the political boss is not altogether evil. Nor is it entirely based upon the selfish passions, or influenced solely by selfish motives. The district leader knows the individuals who live in his district. He has a part in their humble joys and sorrows and helps them to carry their burdens. To quote again from Miss Addams:

“What headway can the notion of civic purity, of honesty of administration, make against this big manifestation of human friendliness, this stalking survival of village kindness?”

The men of higher purposes and nobler aspirations must do the like, or their influence can never rival his. In short, the resident in a Settlement ought to share in the political, the intellectual, the religious life of his neighbourhood. It may, and should, become to him like a little village, in which he would know everybody and everybody would know him. The knowledge of the human heart is a mighty power. And here in the Settlement is a place where a man must be dull indeed if he does not

learn something of the springs that move the hearts of his fellows.

To gain this, it is not enough to go in residence for a month or so, or to make a fad of the thing. The resident must take it seriously and must enter on the unfamiliar life with a fixed purpose to make the most of it, both for himself, and his new neighbours.

Indeed there is a career in these modern organizations, which may well be attractive to a university graduate. The head of a Settlement is a power for good. His influence steadily increases. He plays a very important part in the evolution of the modern democracy. What that has in store for us in the twentieth century, we cannot predict with certainty. But we know that improved methods of production lessened before the world war the cost of the necessities of life, increased wages, and shortened the hours of labour. During the war and after its close wages still continue to be much higher than they were in 1914, the hours of labour are shorter, we may well hope that the cost of living will decrease. How will the workman use his spare hours, and the cash that remains, after providing for the subsistence of himself and his family? To answer that question would be to forecast pretty accurately the future of popular government. Those men and women who come from the university, with ideas and aspirations, with faith in God and faith in man—these will discern the riddle of our modern civilization, with its startling contradictions, and may help to unravel it. The words of Lord Beaconsfield

are just as applicable to the university men and women of our time, as they were in his.

"We live in an age when to be young and to be indifferent can be no longer synonymous. We must prepare for the coming hour. The claims of the Future are represented by suffering millions, and the Youth of a Nation are the Trustees of Posterity."

There are many who look upon the Settlements as ephemeral. But these critics do not realize what their work really is. It is said that they do what cities ought to do. But no public official can give the personal sympathetic touch, which is an essential part of the Settlement work.

No doubt sometimes they have begun what cities ought to do. In such cases, that particular department may wisely be consigned to the public authorities, who have more money and can do the work on a larger scale.

For example, when the East Side House Settlement was established in 1891, on the shore of the East River, Seventy-sixth Street, New York City, it gave to the children a playground, and to the public generally baths and a library and reading room. Situated in a district largely settled by Bohemians, it established the first public Bohemian library in New York.

These beneficent activities are now conducted by the municipal authorities. John Jay Park has been laid out and equipped with facilities for the comfort and enjoyment of the neighbours. A large public bath house has been provided opposite the Settle-

ment. The books of the library have been given to a Carnegie library which the city now maintains in the vicinity. The remaining business of the Settlement has not slackened because of these changes, but on the contrary has continually developed and increased. Similar instances might be narrated of the results accomplished by other Settlements. The point is that they have a permanent work to do, and constitute a very important part of the organization necessary to achieve a better and happier world in which, to use Macaulay's words:

“Then none was for a party;
Then all were for the State;
Then the great man helped the poor,
And the poor man loved the great.”

IX

THE CHRISTIAN CHURCH AS A FACTOR IN SOCIAL PROGRESS

IN considering the present, it is always wise, and even necessary, to look upon it as a development from the past. No social condition is an immediate creation. It is rooted for good or for evil in the centuries that have gone before, and therefore we must call attention to the Church from the beginning as a most important factor in social progress. The great reformer who established the fundamental principles upon which all wise and permanent reform must rest, was also the founder of the Christian Church, and it is to His example that we must look if we are to make our reforms thorough or lasting. Any one who reads the social history of the Roman Empire and compares it with the social conditions of today, cannot fail to be struck by the incalculable growth in humanity that has developed wherever the truths of Christianity have penetrated. We would not for a moment maintain that there was no humanity in the world before Christ was born at Bethlehem. Such a statement would be repugnant to our belief in the power and love of God. But in all of His works He has been pleased to proceed by gradual stages, and it is

very plain, as a historical fact, that disregard of the sufferings and privations of those to whom a man was not bound by some very special tie, either of family or contract, was the prevailing condition of the world two thousand years ago. The enthusiasm for humanity that shows itself in hospitals, in asylums, in education, in the work of Social Settlements, and in the thousand healthful activities in which what we call organized Christianity is engaged, have no parallel in the ages before the Christian era. Individuals felt and expressed the spirit. It was a Roman who said, "I am a man. Nothing that pertains to man is alien to me." But Cicero and Seneca and Terence were not able to impress this spirit upon society as a whole.

Now it must be admitted that at present there are many who are totally regardless of their social duties; that there are many among our rich people who are just as cruel and selfish and extravagant and ostentatious as any of the Roman millionaires. Ferrero has shown this clearly by some pungent comparisons that it is well for us to study and lay to heart. But the difference is here. In the present day there is not merely a protest from a few philosophers against this selfishness and extravagance and cruelty, but we find a spirit in every place where the gospel is preached, warring against it, and striving to put a nobler and more humane spirit in its place.¹ That is the direct fruit of the teaching of Christ

¹ We may say even of Germany, what St. John said of Sardis—"Thou hast a few names even in Sardis which have not defiled their garments." (Rev. 3:4.)

and of His gospels. When St. Paul declared that God had "made of one blood all nations of men for to dwell on all the face of the earth"; when he says again that Christ had come "to break down the middle wall of partition" between the Jew and Gentile; that henceforth Gentiles were "no more strangers and foreigners but fellow-citizens with the saints and of the household of God," he declared principles of life and growth that have been bearing fruit in successive generations.² Slavery has been abolished; the slave trade has been broken up; provision is made in every place, more or less wisely and completely, but still in all Christian countries, for the education of children; the hours of labour for them and for women are becoming regulated; provision is being made for the suitable care of the veterans and invalids of labour as well as those of war. Cruelty to animals is condemned and punished. We must admit that armaments and arms have increased in number and in power. The world war, just ended, was on a scale unprecedented in history. But in every really civilized nation the wisest and best are promoting a League of Nations which will hinder, and if possible, prevent wars in the future. The nations did in 1899, establish an international court of arbitration. Many of the controversies which centuries ago would have been settled only by the sword have been settled by judicial decision of the Hague tribunal or by special arbitral tribunals. In all these reforms Christian men have been the leaders.

² Acts 17:26.

It was the shameless violation of the Convention on this subject and the refusal of Germany and of Austria to submit to arbitration which brought on the present war.

Let us for a moment look back over the story of the ages, and recall the extent to which Christian men have been factors in human progress. Chrysostom struggled against the vices of his age, and showed that the care of the poor and sick was an essential part of the Christian life. Augustine, in the City of God, held up to us the ideal of the Christian Commonwealth. At a later period, Fénelon and Luther were teachers of righteousness, and leaders in the cause of human progress. Las Casas nobly and persistently pleaded for the innocent natives of America. John Woolman was one of the first to point out the evils of slavery, and to teach that Christian men must unite for its gradual abolition. John Howard, that devout and earnest Christian, was the leader in the campaign for prison reform that has made such wonderful progress in the last hundred and fifty years. Of that single-minded and devout man, Bentham justly said :

“In the scale of moral desert the labours of the leader and the law-giver are as far below his as earth is below Heaven.

“His kingdom was a better world—he died a martyr after being an apostle.”

Not to speak of the unceasing labours of Wesley and Whitfield, not only for the propagation of

religious truth, but for the betterment of social conditions, we must never forget that we owe to Lord Shaftesbury, more than to any other man in our time, the inception and development of improvement in the conditions of the working people, not only in England, but in this country, and that he was a devout and earnest member of the Christian Church. It is especially important now to remember the institution for the training of deaconesses at Kaiserswerth. Let us also recall the founding of St. Luke's Hospital in New York, the example of which as a Christian hospital has been followed by many through the world; the steadfast devotion to the work of social reform exhibited by the Bishop of London, with whose apostolic words and works all are familiar. The founder of the Social Settlement, who gave his life at East London for the uplift of the wretched, Arnold Toynbee, was a loyal member of this universal Church. We find these Settlements now in every great city; they follow absolutely the example of the founder of Christianity, of whom it was said that "though he was rich, yet for our sakes he became poor that we, through his poverty, might be rich." The noble and consecrated men and women who have given up the luxuries of life and the enjoyment of social intercourse with those among whom they were educated to go into poor neighbourhoods and be a source of light and leading there to all their neighbours, are factors in social progress of the greatest value. As Dr. Devine, himself an earnest Christian, said in 1910:

"The religious treatment of poverty differs from all other in that it has behind it spiritual power, the quickening influence of a passion for rescuing a human soul from destruction, a calm faith that every human effort directed toward a good end is in line with the moral order of the universe, that God is in nature and in human history, and that we are His instruments—intelligent, co-operating instruments, with great advantage to ourselves when our will is in harmony with the Divine Will; instruments none the less if blind, rebellious, or unreconciled. The religious treatment of poverty lies in its inspiration, not in its mechanics. The religious element is in the field of motive, desire, purpose, not in the field of method, agency, or result.

"A new situation has arisen in the Church because of the growth of constructive philanthropy in the last century. There are now at hand a vast array of institutions, societies, committees, foundations, governmental bureaus and departments, all inspired by the idea of social responsibility, all potentially religious in aim and spirit, all ready and eager to become the instrument of religion in its practical mission among the sons of men. The one indispensable element which these secular agencies of social betterment cannot supply is inspiration. The one element which religion alone can supply is inspiration. We make an irretrievable error if we assume that these secular agencies will supply their own inspiration, if we ignore the necessity for the direct cultivation and enrichment of the life of the spirit which is in these movements today because of the historic faith of yesterday and of the ages past. If we have not our own religious faith, rich, abounding, living, fructifying faith—the secular

agencies will perish, or perhaps become the instruments of the devil, for curiously enough faith in the evil spirits seems to come easier; and in some quarters to last longer, than faith in the power of good.

“In order that we may have religious treatment of poverty, therefore, the first essential of all is that we shall have religion—a militant, aggressive religious faith, with its deacons and prophets, with its sacraments and sanctions, with its hopes and promises, even with its commandments and terrors; a historical religion with its festivals and fast days, its holidays and holy days, a religion which makes appeal to reason and to tradition, which commands our loyalty and sanctifies our fellowship; such a religion as Christianity, purified of superstitions and enriched by science, alone among the historic faiths offers to our American people, except for that portion of our population for whom the religion of Israel suffices, and except for a few groups of immigrants so small and fragmentary as to be a negligible factor.”

The author will be permitted to speak from his own experience of fifty years. In whatever line of work he has been engaged, whether the reform of the Civil Service, and the rescuing of the appointing power from the degrading servitude of the spoils system, or the breaking down of those tariff barriers which short-sighted men have set up to hinder trade between nations, or the reform of municipal governments, and the giving both purity and efficiency to their administration, the men who have been most active, most zealous, most per-

suasive, and most wise, have been Christian men, inspired by the spirit of Christ, and showing this inspiration in their lives and actions.

In the cause of Civil Service reform and municipal reform, for example, we owe much to two prelates of the Roman Catholic Church, Archbishops Ireland and Ryan, and to two Bishops of the Episcopal Church, Henry C. Potter and Phillips Brooks. It seems invidious to mention names among laymen. We would fain, however, speak of four useful citizens who were taken away from the city of New York within the space of two years: William E. Dodge, John S. Kennedy, John Crosby Brown, and D. Willis James. They were all consecrated Christians. They were all rich men, but no breath of censure, or even of suspicion ever impaired the lustre of the methods by which they attained wealth. In life and in death alike, they used this power for the glory of God, and the good of their fellow-men. In the cause of Civic Reform they gave not only money, but generous unselfish service. They gave it gladly. They are types of a great multitude whom no man can number. Without the aid of such, the salt would be out of the system of government and reform would die.

Lecky justly said: "The great characteristic of Christianity and the proof of its divinity is that it has been the main source of the moral development of Europe." The same is true of America. The spirit of Christ and the apostles is essential to social progress. It is sane; it is temperate; it cares much less for the correction of particular abuses

than for the regeneration of the evil spirit from which those abuses spring.

The most serious mistake in the endeavours of well-meaning people is the disposition to think that legislation of itself is the most important factor in social progress. That error is absolute. There can be no perfect manners without Christian souls.

“The Christ Himself had been no Law-giver
Unless He had given His life too, with the Law.”

All the legislation in the world will be futile unless there be in the hearts of men the spirit of love and of helpfulness, which is the essential and distinctive spirit of Christianity.

We have designedly not dealt especially with the direct work of Christian organizations. We do not undervalue organized Christianity. It is a force of great magnitude. But experience and history alike teach that there is danger in relying exclusively upon organization. It was to a church founded by St. Paul himself, and at one time full of life and rich in good works, that St. John exclaimed.³

“Because thou sayest; I am rich and increased in goods and have need of nothing, and knowest not that thou art wretched and miserable and poor, and blind and naked.”

It is not in organization, however historic, or in symbols, however sacred, that we must trust, but in the Christ; living as truly now as when He walked by the Sea of Galilee, proclaiming, “The harvest truly is great, but the labourers are few.”

³ Rev. 3: 17.

In every place in which Christian and brave souls are striving for human progress He calls for volunteers to fight His battles against the powers of evil. The fundamental truth of Christianity is, that the power that goes with education and wealth is a power in trust; given by God Himself, and that the only true life, the only free life, is a life of self-devoted love, blessing as it does both him that gives and him that receives. And never has there been a more signal instance of this than during the war which in 1914 was forced upon the world by the selfish greed and ambition of the Prussian military caste. In all the Allied nations, Christian men have given without stint; money, time, energy, life itself, in the cause of righteousness and freedom.

It is often said that workingmen distrust the Church. No doubt they often do. For this there are several reasons. The present church system of America is mainly the outgrowth of that which our forefathers established in the colonies. Their population was in the beginning comparatively homogeneous. Diversities in wealth and material condition were inconsiderable compared with those which now exist. Every town or parish had a church, and all the people in the town came to a certain degree within the scope of the work of the Church and were recognized as having some connection with it. This system was well adapted to the wants of the time. It had no occasion to provide for a large body of people within each town, who had no interest in the work of the Church and were indifferent to its welfare. As population extended

westward the emigrants took the same limited parish system with them. The descendants of these early colonists have been in the main the most prosperous and successful in business of all our population, and they have established in every State, and especially in every large city, a collection of churches which do an important and useful work among their own members and regular attendants, and which bestow considerable sums in charity upon the very poor whose immediate physical wants appeal to the common sympathies of humanity, and have ever found Christian people ready to help. But this system has left out of account almost entirely the incalculable change which has taken place in the material conditions of our people. Great fortunes have multiplied. Great corporations have united in one organization the capital and skill of many. We have ceased to be a homogeneous people; multitudes of foreigners have come to our shores and established themselves among us. To a large extent their children have become a part of our people, but to a large extent also they have maintained their national customs and peculiarities.

The tendency of our public school system has been to train American children for business and professional pursuits. Until a very recent period there have been no public technical schools whatever. The result of this has been that skilled workmen in the different trades to a large extent are foreigners, and for this reason also, have come to constitute a class by themselves.

These difficulties had no existence in the middle

ages. Five centuries ago the Christian Church in Europe included within the scope of its organization the whole people. There were, it is true, great diversities in material condition, but the Church found room for all. One of its principal functions was to defend the poor against the oppression of powerful nobles. The terrors of the Church were sometimes used on behalf of cruel and oppressive monarchs, but quite as often on behalf of the lower and middle classes against their feudal oppressors. The bitter disputes between different theological schools in regard to various dogmas, did not affect the unity of organization, and were not appreciated or shared by the great body of the people. The Reformation, which put an end to so many abuses, and brought with it so many blessings, had yet this great and unspeakable disadvantage; that it divided Christendom into many different churches. The very eagerness with which men maintained and even fought for the doctrines in which they believed set them at enmity, one against the other, and it came to pass that Christian people were more aggressive in the defence of this or that theoretical proposition, than they were diligent in the practice of the cardinal virtues of the doctrine of Christ in which they all agreed. The Sacrament of the Lord's Supper, which He established as a bond of union, became an element of discord, and in England was even made a political test. Divided and torn asunder by these conflicting elements, the churches lost, to a large degree, their hold upon the common people; and ceased to be a

shelter for them against oppression. They lost their power because they were untrue to their Leader, from whom power alone could come.

The result of all this has been that we are confronted in all our large cities with a great body of workingmen who earn thirty to forty dollars a week, often more, who are as much out of relation with the Church, as if they lived in Greenland or Kamchatka. Our churches do much good work in alms to the very poor. They care for and feed the sick and hungry. We would not for a moment underrate the value of the work that is done in relieving them, nor diminish by one jot the praise that is due to the self-denial, patience, and sympathy of those noble men and women, in every church, who bring comfort and help to the suffering. But it is not the very poor who most need the instruction and aid of the Church. Too long have we allowed thousands and hundreds of thousands within sound of our church bells and within sight of our church doors, to pass by on the other side. The time has come when the churches must awake to their duty in this matter, for upon the discharge of that duty depends the permanence and prosperity of the whole fabric of our civilization. There is only one tree whose leaves are for the healing of the nations and that is the Cross of Christ.

The ideal Christian commonwealth is one in which every citizen of the State is also a member of the Christian Church, and in which, therefore, all men not only are, but feel themselves to be

brethren, and as brethren mutually helpful and mutually dependent. Poets sung of Arcadia, but Christ and His apostles first presented to man, not as an object of fanciful speculation, but as an ideal for the realization of which every one is bound to strive, this marvellous conception of universal brotherhood. The Apostle describes the Christian commonwealth as one where there "is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all." ⁴ These words sound familiar to our ears; we have heard them since childhood; but have we ever translated them into the language of the twentieth century, have we ever presented to ourselves the ideal Christian commonwealth as one in which there is no distinction of race or caste, so far as the ministry and services of the Church are concerned; in which there should be neither white nor black, neither Irishman, Scandinavian, Italian, or Chinaman? What these words are to us the words of the Apostle were to him, and they had even a stranger sound in the ears of those who heard him than the corresponding terms can have in ours. His final words, "bond nor free," once had terrible significance in these United States, but after the lapse of fifty years they have almost died out of our recollection. When St. Paul wrote to the Colossians, most of the unskilled labour throughout the Roman Empire was slave labour. When he came to speak of the duty of the employer to the employed, it was to those who filled the place of

⁴ Col. 3: 11.

master over slaves that he spoke. If to them, occupying such an unnatural position, he could speak as he did, how much more significance have his words to us, and what light they throw on all the strife between labour and capital that often lights our horizon like lightning out of a thunder cloud. To the workman he says: Do your work to your very best ability, not scamping it, not trying to do the least work for the most pay, but working in the sight of Him from whom no secrets are hid. And to capitalists, owners of mills and factories, heads of stores and counting houses, yes, all who employ labour, he says: "Do the same things unto them, forbearing threatening; knowing that your Master also is in heaven, neither is there respect of persons with him." ⁵

True is it, as Coleridge well said, that "the main hindrance to the use of the Scriptures as your manual, lies in the notion that you are acquainted with its contents. Truths of all others the most awful and mysterious, and at the same time of universal interest, are considered so true as to lose all the power of truth, and lie bed-ridden in the dormitory of the soul side by side with the most despised and exploded errors." ⁶ If the Christian people of this country could once, even for a moment, realize what is meant by the Word of God that has been read by them and to them so many times, and for so many years, if they could realize, that the more

⁵ Eph. 6:9.

⁶ *Statesman's Manual*—The Bible the best guide to political skill and foresight.

mistaken societies of workingmen are, the more they need to be educated; that the Church owes them the duty of education, not the training of the intellect but the training of the heart, the teaching that man should not make it the main part of his life to get the most he can from his fellows without respect or consideration for their rights or his duties; if we could once realize that it is our part and duty, in every relation of life, not simply to consider our own interest, but the interest and the welfare of all with whom, as men, we become in any way related, we should soon cease to deplore that the majority of men who get their living by daily wages have no interest in our churches and seldom darken their doors. We have treated our minds as we do the temples in which we worship. We shut out or obscure the light of heaven and seek to provide an imperfect substitute by artificial illumination, which has neither the power nor the beauty of that which God supplies. ✓

We look about us and behold on every hand associations of workingmen; they call themselves by different names, but they have all learned the power and usefulness of mutual helpfulness. Their obedience to their leaders is something that cannot fail to excite our wonder; their fidelity even to a bad cause, ought to arouse our admiration. They have done much good; unfortunately, also, they have done much harm. They have been often misled, and have frequently imitated the injustice with which too often they have been treated. In many of their public utterances and actions they have shown want

of sympathy with the interests of their employers, and have failed to see that in the only true sense, the interest of the employer and the interest of the workman are identical. But the power and influence of the demagogue is nothing new. Three thousand years ago the prophet described in terms which no subsequent writer has been able to make more vivid, the vile person who spoke villainy, who made empty the soul of the hungry, and caused the drink of the thirsty to fail.⁷ The men who in all time are leaders of causeless strikes, are quite indifferent to the sufferings of the hungry wife and children of the men who are out, if they can only feel the satisfaction of displaying their power, and carrying their point. Yet we must not fail to acknowledge that the labour organizations have had wise and temperate leaders like Mr. Powderly and Samuel Gompers, whose influence has been in the main for good and not for evil.

The same prophet who described the vile persons of his day, left for all time the inspired maxim, that "the liberal deviseth liberal things and by liberal things shall he stand."⁸ In many factory towns mills are constructed and managed upon liberal principles. For example, provision is made for purifying the air. Boys sprinkle water in order that the threads of cotton from the work may not float about in the atmosphere and injure the lungs of the working people. The place of their work is made beautiful by plants along the wall; reading rooms and comfortable dwellings are provided where the

⁷ Isa. 32:6.

⁸ Isa. 32:8.

hours of rest or recreation may be spent. There are also many instances in which the employer has won the confidence of his workmen by providing for the increase of their wages when his profits increased. No doubt there is the obvious objection that employees are unwilling to share in losses, and that sharing in profits ought to involve sharing in losses. It is easy to suggest difficulties. The question as to how working people are most effectively to be interested in their work, in its success and the success of their employers, is a problem not yet wholly solved. It never will be solved until every man who acknowledges allegiance to our Lord, feels it his duty to care for and consider the welfare of all whom he employs, or with whom he enters into any business relation, as if it were his own. But we have not lost faith in the power of God. We believe that in the end evil will be conquered. As Luther said: "Will you cringe and doubt as if the world were to be conqueror, and not Christ?" And how will it be overcome except by the united efforts of Christian people? How can these efforts ever be united, or ever be successful, unless begun in faith and carried out with courage?—unless we open our eyes, as did Elisha's servant and behold the angels of God, His power, His greatness, His omnipotence on our side, and realize that they that be for us are more than they that be against us?

The defects that have been pointed out in the work of the Christian Church and the admitted imperfections of its organization, have often led men to ignore some of the most important factors in

social progress which the world has known during the past century.

It is centuries since monastic orders were formed in the Greek Church, and in the Roman Catholic Church. These orders, during the middle ages, were of great value in keeping alive the love of books and literature; in defending the weak from the oppression of the powerful; and in caring for the poor and the sick. So much has been written of the work of the Franciscans, the Dominicans and other religious orders that it is unnecessary to refer to them more at length.

But attention has not been sufficiently directed to the fact that the Salvation Army, the Young Men's Christian Association and the Young Women's Christian Association are really Protestant religious orders. Ever since the monastic orders were formed there has been a certain amount of jealousy between them and the regular clergy. It is not surprising that similar conditions in Protestant churches should produce similar results, but in neither case is the jealousy justified.

The organized Church has its members, men, women, and children. Into the various parishes the great events of human life, marriage, birth, and death are constantly coming. It is the first duty of the pastor of each flock to care for the members of it and to sympathize, aid, and guide his people in religious treatment of these fundamental facts. He is to be an example to the believers "in word, manner of life, in love, in faith, in purity." He should "give heed to reading, to exhortation, to

teaching." All this is the home work and it is of the first importance. Following this naturally comes the organization for mission work outside the various parishes. Men and women who have love in their hearts will naturally show it as our Lord did. Some will have a call to go into foreign lands and teach and encourage the people there. Others will find work in their own country among those who are ignorant or out of the way. In either case the first duty of the Church is to teach the fundamental principles of the gospel, and the men and women who are taught, if they receive the truth in reality, will feel it their duty to give to others the unspeakable gift they have themselves received.

All this is what happened in the development of the Christian Church. Its regular pastors and teachers did their work, and those who received their teachings and had their hearts quickened by the spirit of God felt a call to share with others what they themselves had received. One of them was George Williams, a London merchant. In 1844 he founded there the Young Men's Christian Association for social and religious work for young men. This work has grown in a wonderful way. When first we knew it in New York, in 1857, the Association had two or three small rooms in the old Clinton Hall. Then it erected the building on the corner of Twenty-third Street and Fourth Avenue. Now it has branches and buildings all over the city. Not only does it undertake to provide religious teaching, scientific and business instruction, and innocent amusement for young men who are in

business, but it does important work among the students of the city. New York has come to have the greatest student population of any city of America.

There are Associations in every large American city. There is an International Committee which maintains branches in every continent. During the war it has undertaken a special work for the soldiers. This has mainly been done by laymen. The number of persons employed to give their whole time to the Association is very large. It has established a special training school for its secretaries. Their work is largely done among men who have no special Church associations and who have come into the cities where the Association exists and have not yet established a home there. But in the main the Associations co-operate with the churches. Each urges its members to join one of the Christian churches in the city where they live, and thus not only to receive the benefit of the church teaching but to co-operate in church work. In every one the purpose is to guide and encourage the members to apply Christian principle to practical life. Men who know this life can do that better than those who do not know. This seems trite, but like many obvious truths it is often overlooked. A caustic critic has asked why the Christian ministers did not tell our statesmen what they ought to do in the beginning of the war? The answer is that Christian ministers are not trained to be statesmen. When they undertake that job they generally make a mess of it.

There are many pastors but few are qualified to be prophets. Henry C. Potter had perhaps as much of the character and training of a statesman as any American bishop. He saw clearly the fundamental proposition that it is the duty of the clergy to teach with all their might religious truths, and leave to laymen the duty of applying these truths in practical politics. In 1900 he pointed out in stinging words the crimes that were tolerated in the Tenth Ward, but he refused to join in the leadership of the citizens' movement to clean the Augean stables and punish the criminals. As a citizen he did his part in the ranks. In like manner when the brutality of the Huns became known to us there were many clergymen who raised their voices in indignant protest. But as a rule they wisely left to the President the decision when to recommend a declaration of war.

To illustrate. The minister should try to inspire the young men who are going into the Navy with courage, patience, unfaltering faith, absolute devotion to duty. But it would be foolish for him to try to instruct them in gunnery or navigation.

Many people seem to think it is an easy matter to conduct a great government. But those who are familiar with the facts know that this is more difficult than the navigation of a ship.

The part which the Christian Church has taken in this great crisis of world history has in part been done by its chaplains, with devotion unsurpassed. But it has also been done by the Young Men's Chris-

tian Association, the Young Women's Christian Association, the Salvation Army, and many others.

The men and women who are active in the Associations or the Army are almost invariably members of Christian churches. They received their training from the Church. To fault the churches because they do not do the work of the Associations is as unreasonable as it would have been for President Lincoln to blame the mother of the seven sons who were killed in battle for the Union, because she had not gone to the war herself. The Church taught these men the love of God and man. It taught them to show their love by works of kindness and sympathy. No doubt it is true that the demands of the millions of men engaged in the present war have called forth contributions to the Christian Associations and to the Salvation Army on a larger scale than have ever been given in any one year to any one specific work of the churches. But this money is given largely by members of churches and is in reality, if not in form, the work of the Church. There is then no room for jealousy on either side, but a call for the most cordial co-operation, and it should be added that American churches gave in 1917 for their own specific Christian work, in the aggregate, more than seven million dollars.

Perhaps no one has described the co-operation at the battle front of the chaplain and of the Association better than a Canadian, Harold R. Peat, in the book called "Private Peat," which has recently been published. He gives this illuminating account:

"We have our thoughts, our hopes and our aspirations. Some of us have our Bibles and our prayer books, some of us have rosaries and crucifixes. All of us have deep in our hearts love, veneration and respect for the sky-pilot—chaplain, if you would rather call him so. To us sky-pilot and very truly so; the man who not only points the way to higher things, but the man who travels with us over the rough road which leads to peace in our innermost selves.

"It does not matter of what sect or of what denomination these men may be. On the battlefield there are Anglican clergy, there are Roman Catholic priests, there are ministers of the Presbyterian, the Methodist, the Baptist and other non-conformist faiths. Creed and doctrine play no part when men are gasping out a dying breath and the last message home. The chaplain carries in his heart the comfort for the man who is facing eternity. We do not want to die. We are all strong and full of life and hope and power of doing. Suddenly we are stricken beyond mortal aid. The chaplain comes and in a few phrases gives us the password, the sign which admits us to the peaceful masonry of Christianity. Rough men pass away, hard men 'go West' with a smile of peace upon their pain tortured lips, if the padre can get to them in time for the parting word, the cheerful, colloquial 'best o' luck.'

"Hand in hand with the chaplains at the front is the Y. M. C. A. It is doing a marvellous work among the troops. The Y. M. C. A. huts are scattered all over the fighting front. Here you will find the padre with his coat off engaged in the real 'shirt sleeve' religion of the trenches. Here there are all possible comforts, even little luxuries for the boys. Here are concerts—the best and best-known artists come out and give their services to cheer up Tommy. Here the padres will hold five or six services in an evening for the benefit of the five or six relays of men who can

attend. Here are checker-boards, chess sets, cards, games of all sorts. Here is a miniature departmental store where footballs, mouth organs, pins, needles, buttons, cotton, everything can be bought.

"'What's the place wid the red Triangle?' asked the Irish soldier, lately joined up and only out, from a Scotch-Canadian who stood near by.

"'Yon? D'ye mean to say ye dinna know the meaning o' thon? Why, mon, yon's the place whaur ye get a packet o' fags, a bar o' chocolate, a soft drink and salvation for twenty-five cents.'

"Can folk wonder why we love the padres, why we reverence the Y. M. C. A.? Can folk wonder why the men who used to look on such men as sissy-boys have changed their opinions? Can folk wonder that the religion which is Christian is making an impression on the soldier? Can folk deny the fact that this war will make better men?"

To sum it up: Critics of the Church should study the twelfth chapter of the first Epistle to the Corinthians. "There are diversities of operations, but it is the same God who worketh all in all. . . . Are all apostles, are all prophets, are all teachers?" There were many priests in Jerusalem, but only one Isaiah. There were many priests among the captive Jews, but only one Ezekiel. Even so it is now. And the prophet was not always a priest. Christ Himself was of the tribe of Judah, "whereof no man gave attendance at the altar." In His Church there may be more prophetic gift in layman than in priest. "All these worketh that one and the self-same Spirit, dividing to every man severally as he will." ⁹

⁹ 1 Cor. 12: 4-11.

X

FORMALISM

THE besetting sin of religionists is the attaching undue importance to outward observances. Devotion to duty implies conscientiousness. The conscience naturally is offended when it perceives external transgressions. If a man is drunk and disorderly a commotion is produced. If a man strikes another the natural impulse is to strike back, and then there is a row. It is very disagreeable to hear two angry women quarrel. When any of these or the like offences are committed in public the man or the woman who does not commit them naturally says: This must be stopped. Call a policeman.

The more devout the believer, the more this temper will extend to the externals of religious worship. Reverence naturally makes the believer more solicitous for the punctilious observance of religious rites.

As we study the sacred books of the Hebrews, we find, coupled with many spiritual precepts, detailed requirements as to the construction of the tabernacle, with its curtains of blue, purple, and scarlet, its veil, the ark of acacia wood, overlaid with pure

gold, the golden candlestick with its almond flower cups, the altar of acacia wood, overlaid with gold; the brazen laver, the hangings of the court, with its pillars and their capitals, overlaid with silver, the covering of ramskins, dyed red.¹ Then follow in Leviticus even more exact details as to the outward worship of God; the burnt offerings, the meal offering, the peace offering, the sin offering, the trespass offering,² the anointing of the high priest, and his sons, the consecration of the priests.³ Then we find minute commands as to diet, hygiene, the treatment of lepers,⁴ and the great day of atonement for sins.⁵

The author of the Epistle to the Hebrews, a thousand years after, taught the Hebrews of his day, and all men that "it is impossible that the blood of bulls and of goats should take away sins."⁶ He declares that the ordinances of the Jewish temple worship were "carnal ordinances, imposed on them until the time of reformation."⁷ He quotes the words of the prophet Jeremiah: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah; . . . I will put my laws into their mind, and on their heart also will I write them, and I will be to them a God, and they shall be to me a people."⁸ And he declares that this "new covenant" makes the first old. "Now that which

¹ Exod. 36-38.

² Lev. Ch. 1-7.

³ Lev. Ch. 8, 9.

⁴ Lev. Ch. 11-15.

⁵ Lev. 16.

⁶ Heb. 10:4.

⁷ Heb. 9:10.

⁸ Jer. 31:31, 33; quoted Heb. 8:8, 10.

decayeth and waxeth old is ready to vanish away." ⁹

The elaborate ritual of sacrifices did vanish for the gorgeous Temple was destroyed by Titus and has never been restored. But the temper that made it attractive remained and has not vanished from the hearts either of Jews or Christians. To men and women of a poetic temperament these elaborate ceremonials and minute observances are attractive. We must not condemn them altogether. Yet we must not forget that they often tend to draw the soul away from devotion to the new covenant of love and of service to God, in the spirit of love, as to a loving Father, and to men, as His children and our brothers.

Startling, almost terrifying instances of this have been manifested in our day and have brought unspeakable woe to individual nations and to the world.

The Russian Church for many centuries has been punctilious in religious observances. In every house there was a sacred ikon to which reverence was paid. These details were diligently taught and the traveller in Russia would say as St. Paul did of the Athenians—"I perceive that ye are very religious." ¹⁰ But alas! "the weightier matters of the law, justice and mercy and faith," ¹¹ were too often overlooked—smothered, as it were, by the superincumbent feather-bed of forms. Revolution came, and chaos came with it. Religion means and

⁹ Heb. 8: 13.

¹⁰ Acts 17: 22, R. V.

¹¹ Matt. 23: 23.

ought to be, a bond that binds together the different classes of society in mutual helpfulness. Instead of this, we saw class hatred in bitter form, the workmen against their employers, and against the peasants; the peasants against the landowners and against the workmen; the soldiers against their officers, and the officers against the soldiers. All bonds were broken, the houses of people who had any property and the churches themselves were pilaged and many of them destroyed.

Again, in Germany we beheld a Kaiser, devout in all outward rites and ceremonies, appealing to God as his ally, supporting liberally the national Church. Yet he began a war in violation of sacred treaties, and in its conduct broke all the laws of war embodied not only in international law, but in the Hague conventions, to which he had solemnly agreed. He enslaved the captives taken by his armies in Belgium and in France. Yet in the Bible which he professes to reverence and which is read in the churches of which he claimed to be the head, he might have read, probably did read, of a Hebrew king, who made a covenant with all the people at Jerusalem to deliver their brethren from bondage, and afterwards broke his treaty, and reduced them to servitude. The warning of the prophet is already fulfilled. "Therefore—thus saith the Lord—'Ye have not hearkened unto me, to proclaim liberty, every man to his brother, and every man to his neighbour; behold I proclaim unto you a liberty—saith the Lord—to the sword and to the pestilence, and to the famine; and I will make you to be tossed

to and fro among all the kingdoms of the earth.' " ¹²

Men are always forgetting that the righteous law of God is just as certain and unchanging as the law of gravitation. Its applications change with changing conditions, but the law itself is unchanging as God Himself, and can never be broken with impunity.

Thus have we briefly traced the progressive revelation of God's will and shown how He taught a primitive people, as children are taught, and how afterwards the divine and spiritual reality was more fully revealed as man became more ready to receive it. As St. Paul says: "The law was our schoolmaster to bring us to Christ." ¹³

But actually, when Christ did come, notwithstanding the teaching of the prophets to which we have referred, and which was "read in the synagogues every Sabbath-day" ¹⁴ He found a strong party among the chosen people, of whom Robertson justly says: ¹⁵

"The Pharisees had no notion of any other goodness than that which is restrained; they could conceive no goodness free, but only that which is restrained by rewards and punishments: law-goodness, law-righteousness: to dread God, not to love and trust Him, was their conception of religion."

Christ knew that this temper was hostile to true religion. He began His strife with the Pharisees by

¹² Jer. 34: 17, R. V.

¹³ Gal. 3: 24.

¹⁴ Acts 5: 21.

¹⁵ "Sermons," Vol. III, p. 65, London ed., 1878.

condemning their rigid and formal observance of the Sabbath. The law of Moses prohibited work on that day. All experience since has shown that the observance of one day in seven as a day of rest and worship is beneficial to mankind. In many States of the American Union, in which manufactures of steel and other products exist which require continuous operation, laws have been passed requiring employers to give those workmen who of necessity work on Sunday, another day of rest. But this principle, embodied in the Fourth Commandment the Pharisees perverted, and condemned Christ and sought to kill Him for healing the sick on the Sabbath and condemned His disciples for plucking ears of grain on that day to satisfy their hunger.¹⁶

Christ's reply went to the root of the matter. "If ye had known what this meaneth—'I will have mercy and not sacrifice'—(Hosea 6:6) ye would not have condemned the guiltless. The Sabbath was made for man, and not man for the Sabbath: therefore the son of man is Lord also of the Sabbath."

Here the two principles of action are sharply contrasted. The soul which is devoted to mercy and the soul which is devoted to external observances are antitheses. It is hard for the latter to understand the former. Ignorance and misunderstanding are the parents of hate and persecution.

Christ's next encounter with the Pharisees was

¹⁶ John 5:7-16; Matt. 12:1-8; Mark 2:23-28; Luke 6:1-5.

with reference to their punctilious harshness respecting details of conduct. The law of Moses contained many commands on the subject of cleanliness and diet; most of which we can see were reasonable, and for all of which, no doubt, there was good reason at the time. The importance of some of them is emphasized by modern science. As a whole the hygienic code of the Hebrews was far in advance of the period at which it was promulgated. But the Pharisees carried these requirements to an absurd extreme: and tradition had added many more of less value. On these the Pharisees laid great stress, and neglected to teach or observe the spiritual commandments of God.¹⁷ So Christ taught the people that it is what proceeds from the heart that really defiles the man—"Evil thoughts, adulteries, fornications, murders, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man."¹⁸

Christ summed it all in the parable of the two sons.¹⁹ The Pharisees were represented by the son who said he would go to work in his father's vineyard, but in fact went not. The Pharisees were respectable people. Their outward conduct was precise. The letter of the law they rigidly observed. But Christ said to them: "The publicans and the harlots (the types of outward and conspicuous transgressors) go into the kingdom of God before you."²⁰

¹⁷ Matt: 15: 1-20; Mark 7: 1-23.

¹⁸ Mark 7: 21-23.

¹⁹ Matt. 21: 28-32.

²⁰ Matt. 21: 31.

And when His last great debate with them was ended, in the very week of His crucifixion He made the famous address to the people in which He warned them, and all His followers against the sin of formalism. This is recorded most fully in the twenty-third chapter of St. Matthew's Gospel. Every Christian ought to read it often, and strive to grasp and lay to heart its spiritual significance. The sect of the Pharisees has passed away. But in every age its spirit revives. Their name which means—those separate from others—and which was given because they thought themselves holier than the common people, expressed their temper well.

The prophet of their own people, Isaiah, had condemned it, centuries before. The people that provoked the Lord continually were those who said: "Stand by thyself, come not near to me, for I am holier than thou." ²¹

The churches that have devoted their main teaching to outward observances, and condemned all who did not agree with them as heretics; the Puritans who made music and dancing, and similar amusements a crime, punishable by fine and imprisonment, religionists who have made Sunday a day of gloom, reformers who have expended their strength and money in advocating penal laws against innocent enjoyments, and sought to make men virtuous by statute; these all partake of the Pharisee spirit, and need to study the warnings of Christ.

We are fortunate that in this time of storm and stress there is a religious leader who has expressed

²¹ Isa. 65: 5.

very clearly one distinctive quality of the life and character of Christ with which we may well conclude this chapter: ²²

“There was, for instance the social quality of His goodness. For His goodness was neither austere morality, nor frigid self-culture. It was holiness, blended with passion for the sinner, knowledge softened with kindness toward the unenlightened, purity radiant with passion to reclaim. The Evangelist had seen Christ at Cana serving the needs of the village wedding party. . . . He had seen Him blaze out at the eyes and the lips when face to face with the paralyzing cant of formal religion. . . . And John had recognized His righteous anger as having in it something of the awful glory of God.”

²² Rev. J. Stuart Holden, “Record Christian Work,” Aug., 1918, p. 473.

XI

WAR

LET us now proceed to apply our rules of construction to the Christian Ethics of War. We must therefore consider the teaching of the Old Testament as well as of the New. For Christ said in the Sermon on the Mount: "Think not that I am come to destroy the law or the prophet; I am not come to destroy, but to fulfil."¹ Christ in His human nature, was a son of David, of the tribe of Judah.² The twelve apostles were all Jews. St. Paul calls himself "a Hebrew of the Hebrews."³ They were all "taught according to the perfect manner of the law of the fathers."⁴ They were permeated with the spirit of the Old Testament. The New had not been written. Undoubtedly, it was part of their commission to bring a new spirit into the life of man, to liberate him from the bondage of the letter, and bring him into the "glorious liberty of the children of God."⁵ But any one who will compare St. Paul's Epistle to the Romans with his speech before King Agrippa,⁶ will see that he conceived of this Christian liberty

¹ Matt. 5: 17.

² Heb. 7: 14.

³ Phil. 3: 5.

⁴ Acts 22: 3.

⁵ Rom. 8: 21.

⁶ Acts 22.

as did his Master, as a fulfilment of the law and the prophets. What light then does the Old Testament throw upon the Sermon on the Mount?

In the historical books, the wars of the Hebrews against the cruel and licentious nations of Canaan are described with as much satisfaction as the war correspondents of today chronicled the victories of the Allies. The prophet Isaiah depicts the Divine Saviour as a warrior "that cometh from Edom, with dyed garments from Bozrah."⁷ "The day of justice is in his heart and the year of his redeemed is come." "Our holy and beautiful house where our fathers praised thee (the Cathedral at Rheims, we would say) is burned with fire, and all our pleasant things are laid waste."⁸ It was for justice upon the cruel oppressors, as well as upon the sinners of his own people, that the Divine Saviour came—the great and righteous Judge, King, and Warrior.

Let the reader compare this sixty-third chapter of Isaiah and the chapters in Ezekiel (a contemporary prophet) which describe the pride and the ruin of Tyre,⁹ with the Book of Revelation. In each we have a graphic description of a proud and prosperous commercial state. The prince of Tyre said—"I am a God, I sit in the seat of God, in

⁷ Isa. 63; 1, 4. George Adam Smith, "Book of Isaiah," Vol. II, p. 441. I would use in verse 4, the word justice which in the authorized version is translated vengeance. To us, justice is the true rendering.

⁸ Isa. 64: 11.

⁹ Ezek. 26-28.

the midst of the seas. . . . By thy great wisdom and by thy traffic hast thou increased thy riches, and thy heart is lifted up because of thy riches." "Therefore behold I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit; and thou shalt die the death of them that are slain in the heart of the seas." ¹⁰

In the Revelation, centuries after, the Great City Babylon is a Queen—"arrayed in purple and scarlet and decked with gold and precious stones and pearls." "She saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning." She was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." "In one day shall her plagues come, death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judged her." "A strong angel took up a stone, as it were a great millstone, and cast it into the sea, saying, 'Thus with a mighty fall shall Babylon, the Great City, be cast down, and shall be found no more at all.' " ¹¹

Christ, of whom it is said—"In righteousness he doth judge and make war," who is called "Faithful and True," comes with His armies; and the beast, on which the queen sat, "and the kings of the earth and their armies" made war against Him. These enemies of righteousness were overthrown. "And

¹⁰ Ezek. 28:2, 7, 8. ¹¹ Rev. 17:4, 6; 18:7, 8, 21, R. V.

there was war in heaven, Michael and his Angels going forth to war with the dragon, and the dragon warred and his angels and they prevailed not, neither was their place found any more in Heaven.”¹²

Thus in poetic form do the prophets of the Old Testament and of the New alike declare that a war to defend the oppressed and plundered and to punish the cruel and remorseless oppressor and pirate is righteous. It is plainly declared to be God’s war, and Christ is the leader of the hosts of justice.

In the language of prose St. Paul is equally emphatic. In the most elaborate of all his letters, the Epistle to the Christians in the metropolis of Rome, he says of the Chief Magistrate:

“He is the minister of God to thee for good. But if thou do that which is evil be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.”¹³

The Twentieth Century Testament renders this:

“But if you do what is wrong, you may well be afraid; for the sword they carry, is not without meaning! They are God’s servants, to inflict his punishments on those who do wrong.”

This renders the meaning of the original more accurately according to our use of words in this century, than does the King James version. “Revenger,” and “wrath,” are now commonly used in

¹² Rev. 12: 7; 19, R. V.

¹³ Rom. 13: 4.

a bad sense. We must dissociate such words from our thought of God. As the same version well renders the last verse of St. John's first Epistle: "My children, guard yourselves against false ideas of God."¹⁴

But in either version the thought is clear that it is part of the business of the State to punish wrongdoers. St. Peter expresses the same idea in his first Epistle.¹⁵ The governors are sent by the Emperor "to punish evildoers and to commend those who do right."

When therefore an organized army of murderers and robbers burst into Belgium and northern France, killed the people, ravished the women, destroyed the churches and universities, and robbed whatever they could grasp, it was not only the right but the duty of civilized nations to punish them, "to execute justice," to be "a covert from the face of the destroyer," and consume the oppressors out of the land.¹⁶ When this is accomplished the prophecy of Isaiah will find complete fulfilment: "A throne shall be established in lovingkindness and one shall sit thereon in truth, in the tent of David, judging and seeking justice and swift to do righteousness."¹⁷

These truths are vital. It is but a bastard Christianity that forgets that God is a God of justice, and that the Magistrates, whatever their title, are His servants and ministers to see that justice is done. The old maxim "The judge is condemned

¹⁴ I John 5: 21.

¹⁵ I Pet. 2: 14.

¹⁶ Isa. 16: 3, 4, 17.

¹⁷ Isa. 16: 5, R. V.

when he acquits the guilty,"¹⁸ is often forgotten, in America, to our shame be it said. Then "the wild justice of revenge prevails," and lynching, blind and brutal, takes the place of justice. It is the reaction of the natural man when he sees that the administration of the law is slow and uncertain.

But it will be asked—How do you reconcile these propositions with the Sermon on the Mount? This question is answered by the application of the rules of construction established by Courts for the interpretation of Constitution and law and explained in the first chapter. Let us briefly restate them.

First, the rule, if any, given in the law itself is to be followed. Second, it is to be interpreted as a whole. Each part helps to explain the rest. Presumptively all are harmonious when properly understood. Third, all statutes relating to the same subject should be construed together. Fourth, the circumstances which led to the adoption of the Constitution or to the delivery of the address throw light upon its meaning.

Christ said in the beginning of this discourse: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil."¹⁹ It is obvious therefore that it was no part of His purpose to disannul the teachings of the Old Testament on the subject of righteous retribution in the punishment of crime. And he added: "Except

¹⁸ *Judex damnatur, cum nocens absolvitur.*

¹⁹ Matt. 5: 17.

your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of Heaven.”²⁰ How then shall Christians in their study of the words of Christ exceed the righteousness of these Pharisees? They were literalists, as Pharisees always are. They took the words in the law, as given in Exodus and Leviticus²¹ which regulated the judicial punishment for crime, and applied them, disregarding the context, to individual action. “An eye for an eye and a tooth for a tooth” was the Mosaic law for the punishment to be inflicted judicially upon the offender who injured his neighbour. The Pharisees would let him, as we say, “take the law into his own hands.” That Christ forbids, and our law does the same. The Mosaic punishment was primitive and is to be found in other ancient codes.²² But in none of them was it to be administered by the injured party. The punishment was to be “as the judges determine.”²³ Moses was advised by Jethro to “provide out of all the people, able men, such as fear God, hating covetousness . . . and let them judge the people at all seasons.” Moses did so.²⁴ The same command is repeated in Deuteronomy: “Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth, throughout thy tribes, and they shall judge the people with just judgment. Thou shalt not wrest

²⁰ Matt. 5:20.

²¹ Exod. 21:24; Lev. 24:20.

²² As for example, Code of Hammurabi, Sections 1, 3, 200.

²³ Exod. 21:22.

²⁴ Exod. 18:21, 22.

judgment; thou shalt not respect persons, neither shalt thou take a gift." ²⁵

These inspired directions for choosing judges and for their conduct when chosen, might well be remembered by all who under our laws have the power of selection, as well as by the judges themselves, when chosen. Taken in connection with the other passages quoted they show plainly that the Hebrew law was not subject justly to the literal interpretation put upon it by the Pharisees. Here, as in so many other cases, Christ vindicated the law and fulfilled it, as He said.

A consideration of the circumstances under which the Sermon on the Mount was delivered, and of the people to whom it was addressed, leads to the same conclusion.

The famous sermon was delivered early in Christ's ministry. He had not come in touch with the Roman government. This was the sovereign authority in Palestine. The Jews retained some power of local self-government, but were subject in all things to Roman sway. This we know from the historians of the time. It plainly appears also in the story of the crucifixion. It was to the Roman governor that the Scribes and Pharisees went with their accusation. It was not lawful for their court to put any man to death.²⁶ So far as appears from the gospels the only previous occasions on which Christ had come in contact with any Roman official were the payment of the tribute money, and

²⁵ Deut. 16: 18, 19.

²⁶ John 18: 31.

the interview with the Centurion.²⁷ He had no occasion at this time to teach the duties or rights of government.

But He saw before Him a multitude of Hebrews who had come to hear Him and to be healed. Many of them were poor and weak. They needed comfort and he gave it. They belonged to a nation, one of whose besetting sins was resentment for personal injuries and revenge. The same pride of nationality which distinguished the Jews, and had supported them amid countless persecutions and sufferings, made them resentful. Christ warned His hearers against this. It was the duty of His followers to love their enemies, to bless them that cursed, and not curse back. They were not personally to resist evil.²⁸

This teaching of Christ has at last prevailed in great measure in Christian countries. A gentleman is not "sudden and quick in quarrel" as his ancestors were. The pacifist spirit, which was originally a natural reaction against the revengeful spirit of the time, did good work, so far as individual conduct was concerned, but it never had any proper application to national justice. It was always a national crime to oppress the weak, to slay the husband and the father of unoffending people, to march through the breadth of the earth to possess dwelling places that are not theirs; to carry the survivors captive, and equally a crime to look on and give no

²⁷ Matt. 17: 24-27; 8: 5-13; Luke 7: 1-10.

²⁸ Matt. 5: 38-47; Luke 6: 29-36. David had set an example when he endured patiently the cursing of Shimei, and committed his cause to God. 2 Sam. 16: 5-12.

help when strangers stormed the cities of your brethren and carried away their substance.²⁹

It was always a national duty "to seek justice, relieve the oppressed, judge the fatherless, plead for the widow."³⁰ It was the Lord that called Cyrus to do justice upon the cruel oppressors of the Jews, who had done to the people of Palestine what the modern Huns have done to Belgium and northern France and eastern Italy and Serbia; and what their allies the Turks have done to the Christians in Asia Minor and Syria. This warrior prince is called the "shepherd," the "anointed" of the Lord. The great prophet expressly declares that the Lord would go before Cyrus, and prepare the way for him, "that they may know from the rising of the sun, and from the west, that there is none beside me."³¹ In our time also the words of the prophet are fulfilled. We can sing the same paean over the Kaiser that the Hebrews were bidden to sing over the fallen king of Babylon—"How hath the oppressor ceased, the Golden City ceased. The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. . . . How art thou fallen from Heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations."³² Then indeed will the

²⁹ Isa. 1:21; Amos 1:6; Oba. 10, 11; Hab. 1:6.

³⁰ Isa. 1:17.

³¹ Isa. 44:27; 45:1, 6.

³² Isa. 14:4, 5, 6, 12.

whole earth be at rest and be quiet, and the rescued people will break forth into singing.³³

Truly did Milton say of the Hebrew prophets that they were:

“Men divinely taught and better teaching
The solid truths of civil government,
In their majestic, unaffected style,
Than all the oratory of Greece and Rome.
In them is plainest taught and easiest learnt
What makes a nation happy, and keeps it so,
What ruins kingdoms, and lays cities flat.”

May I add that when this chapter was first written and published (May, 1917) the sentences in the later paragraphs were in the future tense. Let us humbly thank God that He gave to so many of His followers faith in the triumph of the righteous cause, even when the invaders were most triumphant, and darkness wrapt so large a part of the world.

³³ Isa. 14:7.

XII

JUSTICE AND MERCY

HERE we have another instance of an apparent conflict, which on examination, becomes a real unity. Throughout the Old Testament, and in many passages of the New, as has been shown in previous chapters, God is described as executing justice upon those who transgress His law. He is a holy and a just God. When Isaiah declaims against the crimes of the people in his day, and warns them of the punishment that God will bring, he declares: "The Lord of hosts shall be exalted in judgment, and God, that is holy, shall be sanctified in righteousness."¹

When the later Isaiah has declared the judgment that God's servant, Cyrus, is to execute upon the cruel oppressors of His people, he represents the Lord as saying: "There is no God else beside me; a just God and a Saviour; there is none beside me."²

When Zechariah predicts the coming of the Messiah, he says: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation."³

¹ Isa. 5: 16.

² Isa. 45: 21.

³ Zech. 9: 9.

The Psalms are full of similar expressions. All mankind and the whole creation are called "to rejoice before the Lord, for he cometh to judge the earth; he shall judge the world with righteousness and the people with his truth."⁴ In another Psalm it is written: "The Lord shall endure forever; he hath prepared his throne for judgment; and he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands."⁵ In another Psalm the poet praises the Lord for His many gracious and loving acts, one of which is declared to be—"The Lord executeth righteousness and judgment for all that are oppressed."⁶

The New Testament is equally explicit. Beside the wonderful description of the day of judgment in the twenty-fifth chapter of St. Matthew's Gospel, and the woes denounced in the twenty-third chapter of the same evangelist, the Book of Revelation is full of poetic description of the judgments of the Almighty upon cruelty, selfishness, and oppression.

This justice of God is not at all inconsistent with His mercy and His love. In the Psalm already quoted it is declared: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. For as the heaven is high above the earth, so great is his mercy toward them that fear him. Like as

⁴ Psalm 96: 7, 12, 13.

⁵ Psalm 9: 7, 8, 16.

⁶ Psalm 103:6. To the same effect are Psalm 110: 5-6; Psalm 111: 7-9.

a father pitieth his children, so the Lord pitieth them that fear him." ⁷

The later Isaiah cries: "I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them; and carried them all the days of old." ⁸

In the New Testament St. John sums it up in the one memorable phrase, "God is love."

We must note the context,—“Beloved, let us love one another; for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love.” ⁹

Then the Apostle goes on to tell how God's love was manifested by sending His Son into the world that we might live through Him. In the third chapter of the same epistle, he expresses another manifestation,—“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.”

Many more passages might be cited, but these suffice. The New Testament writers speak so frequently of the love of God that many have forgotten the equally positive statements that He is a just

⁷ Psalm 103:8, 11, 13.

⁹ 1 John 4:7, 8.

⁸ Isa. 63:7, 9.

God. This oversight is especially mischievous when the duty of the State to execute justice is questioned. For the State should pattern its administration upon the fundamental principles of divine government.

One development of this one-sided view is to be found in the agitation for the abolition of capital punishment. In the very first book of the Old Testament, the command is given: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God created he man."¹⁰

The opponents of capital punishment forget this altogether, and cite the Sixth Commandment,— "Thou shalt not kill."¹¹ Jesus Himself translated this—"Thou shalt do no murder,"¹² and that is really what it means. But apart from this, the context shows that the commands were addressed to the individual, and have no reference to judicial punishment for crime.

Much of the discussion on this subject has ignored the true reason for judicial punishment, which is to prevent crime. The main object of government is to protect honest, hard-working people in the discharge of their daily duties. The State should enable them to go about their business in security; free from the fear of assault. If a man wilfully, and with malice aforethought, kill his neighbour, he shows that he is a peril to the community. Mercy to the rest of men requires that

¹⁰ Gen. 9:6.

¹² Matt. 19:18.

¹¹ Exod. 20:13.

he should be put to death. The people of Colorado tried the experiment. They abolished capital punishment. Murders were committed. The murderers were lynched. At the next session of the legislature the act repealing the death penalty was itself repealed.¹³ A man who has murdered his neighbour and is sentenced to imprisonment for life can murder his keeper with impunity. The maximum punishment has already been inflicted.

A notable instance of the failure of this so-called reform to accomplish any good for the community, is to be found in the experience of Russia during the present revolution. The government of which Kerensky was the head, abolished the death penalty. The result was that more innocent people were put to death by violence in a year than the Imperial Government had ever put to death in thrice that time. One of our great editorial writers puts the case so clearly that we cannot forbear to quote : ¹⁴

“The World seems to think it an inconsistency in the Bolsheviki that they, ‘after “abolishing the death penalty,” have outdone historic record in murdering.’ It does the Bolsheviki an injustice. In abolishing the death penalty they did not mean to show any fondness for human life; they wanted to render the taking of it easy. They did not object to murder, but to the penalty for murder. The objection to capital punishment among Russian radicals is not that it takes human life, but that it takes it under the forms

¹³ *Capital Punishment and Lynching*. J. E. Cutler, pp. 182, 185.

¹⁴ *New York Times*, Sept. 11, 1918.

of law. Individual killing is held in high respect; it is the punishment for that kind of killing that is objected to, and it is objected to because it is a punishment."

The truth is that justice to the guilty is mercy to the innocent. And when men who plead for leniency quote the promises of forgiveness, they forget that these promises are conditioned upon repentance and reformation. Nowhere is this more explicit than in the first chapter of Isaiah. That great prophet declares that the worship of Judah and Jerusalem is odious to the Lord. He will not hear their prayers because their hands are full of blood. The people must "cease to do evil," and "learn to do well"; they must "seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Then their scarlet sins shall be "as white as snow."

So in the gospel, Christ bids us forgive the erring brother, "if he repent."¹⁵ The Christian should never bear malice or cherish hatred, but he is not required to restore the unrepentant offender to fellowship. It was when the prodigal son forsook the company of harlots and confessed his sin, that the father lovingly welcomed him, as one that was alive from the dead.¹⁶ To think that there should be no punishment for unrepented sin, is to ignore the distinction, eternal as the heavens, between good and evil. Kind-hearted people often forget the warning,—“He that justifieth the wicked, and he

¹⁵ Luke 17:3, 4.

¹⁶ Luke 15:11-32.

that condemneth the just, even they both are abomination to the Lord.”¹⁷

If it be asked why the State should inflict punishment upon a criminal who confesses his crime and declares that he has repented, we reply :

The officials of the State cannot know whether his repentance is sincere. God alone can judge of that ; and the offender in such a case may well be left in His merciful hands.

But again, even the divine mercy does not always remit all the penalties of sin. For example, a man who has ruined his health by riotous living, may repent and reform, and have peace in his heart. But the bodily vigour may be gone, never to be restored.

So there often are cases where justice requires that the law should have its course, by the infliction of the penalties of crime declared by law, and pronounced by the judge, after an impartial trial, and after all mitigating circumstances have been considered ; even though the offender confess his fault and declare his penitence.

¹⁷ Prov. 17 : 15.

XIII

JUDICIAL PROCEEDINGS

WE have already spoken of the qualifications, which the Hebrew law required of the judges. But there is need to develop this topic farther, because of the misunderstanding of some passages of the New Testament.

The greatest dignity is attached to judicial office. God Himself is "the judge of all the earth."¹ The cause of the widow and the fatherless is His cause and He will punish those that afflict them. "I will surely hear their cry."² "Justice and judgment are the habitation of thy throne."³ The word which is sometimes used to designate God Himself is sometimes also applied to the judges. In Exodus the command is rendered—"Thou shalt not revile God."⁴ The marginal reading is—the judges. Christ refers to this in His discussion with the Jews after He had told the parable of the Good Shepherd. Quoting the Psalm of Asaph in which he warns the judges of his time,⁵ Christ said—"Is it not written in your law—'I said, ye are Gods.'"⁶

Into this divine office, the great Hebrew law-giver entered. He sat to judge the people from morning

¹ Gen. 18: 25.

² Exod. 22: 22, 23.

³ Psalm 89: 14.

⁴ Exod. 22: 28.

⁵ Psalm 82.

⁶ John 10: 34.

until evening. When they had a matter in difference they came to him, and he made them to know the statutes of God, and His laws.⁷ When by the advice of Jethro he appointed junior judges, he still continued to be what would in England be called Lord High Chancellor. Every great matter they brought to him.⁸ His charge to them should be studied by judges in every land.

“I charged your judges at that time, saying, Hear the causes between your brethren and judge righteously between a man and his brother and the sojourner that is with him. Ye shall not respect persons in judgment; ye shall hear the small and the great alike; ye shall not be afraid of the face of man, for the judgment is God’s.”⁹

When the Israelites decided to have a king, the sovereign succeeded to this judicial office. When Solomon built his royal palace, he provided a porch and a judgment seat, where he himself heard causes and delivered judgments.¹⁰ Before this was built, however, he acted as Chief Justice, and delivered his one recorded decision in the famous controversy between the two mothers concerning the ownership of the surviving infant. “And all Israel heard of the judgment which the king had judged; and they feared the king, for they saw that the wisdom of God was in him to do judgment.”¹¹

⁷ Exod. 18: 15, 16.

⁸ Exod. 18: 26.

⁹ Deut. 1: 14, R. V.

¹⁰ 1 Kings 7: 7.

¹¹ 1 Kings 3: 16-28. This judgment was a frequent subject for sculptors and painters in the Middle Ages.

All through the Old Testament, the dignity and importance of this judicial function are emphasized. "A king that sitteth in the throne of judgment, scattereth away all evil with his eyes." "To do justice and judgment is more acceptable to the Lord than sacrifice."¹² It is a just boast of the Hebrews that in the days of their monarchy the humblest Jew could claim justice from the sovereign. In the evil days of Jehoiakim, the son of Josiah, the prophet said of his royal father: "He judged the cause of the poor and needy; then it was well with him; was not this to know me, saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression and violence to do it." Therefore the Lord would judge him, and he would die a shameful death.¹³ In the same philippic the fearless Jeremiah told the king and his servants: "Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor, and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place."¹⁴

The judgment was given after hearing both parties. Nicodemus who was a judge himself in the Jewish Sanhedrin declared: "Doth our law judge any man before it hear him and know what he doeth?"¹⁵ Two witnesses against the accused were required for conviction, in criminal cases.¹⁶ And provision was made for a review at Jerusalem in

¹² Prov. 22:8; 23:3.¹³ Jer. 22:16-19.¹⁴ Jer. 22:3.¹⁵ John 7:51.¹⁶ Deut. 19:15.

difficult cases. The decision there was final and refusal to submit to it was a capital offence.¹⁷

In these judicial proceedings the witnesses were sworn, and in the form of oath appealed to the name of God. False swearing was a heinous crime.¹⁸ In a criminal case the witness who swore falsely against the accused was punished with the same punishment as that of the crime of which he accused the innocent.¹⁹

With all this great body of inspired teaching there came in time to be blended a mass of tradition respecting vows, which also were sometimes confirmed by an oath. Such was that of Jephthah to offer in sacrifice "whatsoever cometh forth from the doors of my house to meet me."²⁰ These again became the subject of technical distinctions. Some were held binding, some were not. In Christ's final philippic against the Pharisees, He refers to these quibbles. "Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is bound by his oath. . . . Whosoever shall swear by the altar it is nothing, but whosoever shall swear by the gift that is upon it, he is bound by his oath."²¹

It was with reference to such oaths, as well as to profane swearing, in violation of the Third Commandment, that Christ said in the Sermon on the Mount: "Swear not at all. . . . But let your speech

¹⁷ Deut. 17:8-13.

¹⁸ Jer. 7:8; Zech. 5:4; Mal. 3:5.

¹⁹ Deut. 19:16-21.

²⁰ Judg. 11:31.

²¹ Matt. 23:16, 17, R. V.

be, Yea, yea; nay, nay; and whatsoever is more than these, is of the evil one." ²² To suppose that in the same address in which He said that He came not to destroy the law or the prophets, He gave a command which would subvert the sanction of sworn testimony on which rested the Jewish administration of law, is really absurd. The words He did use have their full application without putting any such unreasonable construction upon them. This is made more clear by the passage in the Epistle to the Hebrews in which God Himself is described as taking an oath. "Since he could swear by no greater, he sware by himself." "For men swear by the greater and in every dispute of theirs the oath is final for confirmation." ²³ It is evident that the inspired author of this epistle did not understand the words of Christ as referring to judicial oaths.

Again, in the Book of Revelation, we are told that the souls of those who had been slain for the word of God, and for their loyalty to it had cried with a great voice (as we may imagine the souls of those who have been slain by the Huns in this present war, for defending their homes and the cause of righteousness, are crying now): "How long, O Master, the holy and true, dost thou not judge and avenge our blood?" Then soon a strong angel came down from heaven, "and lifted up his right hand to heaven, and swore by him who liveth forever and ever . . . that there shall be delay no

²² Matt. 5: 34, 37, R. V.

²³ Heb. 6: 13, 16, R. V.

longer.”²⁴ What God did, what the angel did, certainly is right for man to do!

Yet by one of those curious literalisms that have so often led good people astray, we read of an English judge, an upright, learned and useful man, who took our Lord’s words—“Swear not at all”—to be applicable to judicial oaths, and resigned his high office because his conscience forbade the administration of an oath to witnesses in his court. We admire his sense of duty, but regret his perversity of judgment. In other matters, he was a just judge, but here he went astray.

²⁴ Rev. 6:9, 10; 10:1-6, R. V.

XIV

LABOUR, CAPITAL, AND STRIKES

WE have in the eleventh chapter shown that the teachings of Christ in His Sermon on the Mount are not inconsistent with the action of a government in forcibly maintaining the rights of the people against aggressive attack and in defending them and their property from unjust invasion. But it is equally clear that the words of Christ forbid what has sometimes been called private war—that is to say the attempt of a private person to obtain by violence what he considers to be his rights and to punish by his own action personal affronts or individual injuries. Christ expressly said: “Therefore when presenting your gift at the altar, if even there you remember that your brother has some grievance against you, leave your gift there before the altar, go and be reconciled to your brother first, then come and present your gift. Be ready to make friends with your opponent, even when you meet him on the way to the Court.”¹

The same principle of action is expressed graphically by St. James: “Who among you claims to be wise and intelligent? Let him show that his actions are the outcome of a good life lived in the humility

¹ Matt. 5:24, 25. “Twentieth Century Testament.”

of true wisdom. But, while you harbour envy and bitterness and a spirit of rivalry in your hearts, do not boast or lie to the detriment of the Truth. That is not the wisdom which comes from above; no, it is earthly, animal, devilish. For, where envy and rivalry exist, there you will also find disorder and all kinds of base actions. But the wisdom from above is, before everything else, pure; then peace-loving, gentle, open to conviction, rich in compassion and good deeds, and free from partiality and insincerity. And righteousness, its fruit, is sown in peace by those who work for peace. . . . What is the cause of the fighting and quarrelling that goes on among you? Is not it to be found in the desires which are always at war within you? You crave, yet do not obtain. You murder and rage, yet cannot gain your end. You quarrel and fight. You do not obtain, because you do not ask. You ask, yet do not receive, because you ask for a wrong purpose—to spend what you get upon your pleasures.”²

Be it remembered that this is the same Apostle who condemns in no measured terms the arrogance and greed of the rich men of his day.³

To me the most wonderful characteristic of the Bible is its fairness and impartiality. Where can a book be found that holds the scales of justice with such even hand? The emphasis that it lays upon this divine quality has been dealt with in the thirteenth chapter. The real nature of the divine justice is obscured by the unfortunate use of the word “vengeance,” in modern translations, as applied to

² James 3: 13-18; 4: 1-3. *Ibid.*

³ *Ibid* 5: 1-6.

God's retributive justice. It originally meant, as it is defined in the Century dictionary, "Punishment inflicted in return for an injury or an offence." But in ordinary modern use, it implies anger and revenge. These are not divine attributes—Justice is. The translation would convey a more accurate idea of St. Paul's meaning if it read: "Retribution is mine, I will recompense, saith the Lord."⁴ The Apostle adds and makes his meaning clear: "Be not overcome of evil, but overcome evil with good."

Let us not therefore in our dealings with our fellow-men permit the spirit of revenge for real or fancied injustice to control our actions. The Old Testament lends no countenance to the revengeful spirit.

Moses commanded the Jews: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord."⁵ Thus to human love and friendliness he gave divine sanction.

It may be said that this command applied only to the conduct of the Jews to one another. But Christ gave it a far wider scope. When He was asked by the Jewish lawyer what he should do to inherit eternal life, Christ answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind, and thy neighbour as thyself."⁶

⁴ Rom. 12:19. Translated in "Twentieth Century Testament"—"It is for me to avenge; I will requite, saith the Lord."

⁵ Lev. 19:18.

⁶ Luke 10:27. There is a similar answer at another time. Matt. 22:34-40; Mark 12:28-34.

When the questioner, "willing to justify himself," asked: Who is my neighbour—Jesus taught in the parable⁷ of the good Samaritan that he was any man, even though belonging to an unfriendly nation, to whom he could do good. "Go and do thou likewise," is Christ's command.

When Christ and the glad tidings that He taught began to be preached throughout the Roman Empire, and communities of believers were formed in its great cities, St. Paul, who occupied much the same position among the Gentiles in the early Church, that Moses did in the Jewish nation, taught the communities of his time how to apply these fundamental rules of conduct in their dealings with each other and with unbelievers. His conception of society was that of a body. Every member had its part to play with its own proper function. These functions were different. Some were inferior to others, but all were necessary, and every member was to treat the others with consideration and respect.

Christ was the divine leader, the great example, the head, and every member was to discharge its function with reference to Christ and His approval. All this is very clearly taught in the letter to the Church in the rich commercial city of Corinth.⁸ When He has stated the ideal organization of society, He does not object to saying: "Covet earnestly the best gifts: and yet show I unto you a more excellent way."

⁷ Luke 10: 29-37.

⁸ 1 Cor. 12: 12-27. Also Epistle to Romans 12: 3-8.

Then in the thirteenth chapter He gives us the wonderful eulogy of love and its manifestations, correcting with prophetic instinct the excessive zeal which has so often disfigured the conduct of Christian believers and alienated them from their neighbours. No religious teacher was ever more free from bigotry than St. Paul, and none ever perceived more clearly the normal development of character.

The spiritual as well as the intellectual life of man grows from childhood to manhood. He sees imperfectly for a time, but in the end will know the truth more fully. St. Paul does not hesitate to say, Man will know, even as he is known of God.

But St. Paul does not content himself with laying down general principles of conduct. These are of vital importance, but it is necessary also to point out to man the application of these principles. This St. Paul did especially in his letter to the Ephesians. Ephesus was also a rich and prosperous commercial city.

In his letter to the Colossians also he again deals with the relation between employer and employed. We must not be misled by the use of the words—master and servant—in this and other writings of St. Paul, and think that the commands as to the duty of those occupying these positions are not applicable to every employer and to every workman. That would be to violate the first rule of construction stated in the first chapter and to deal with words literally when they should be understood in their full spiritual meaning.

There were few great corporations in the days

of St. Paul. Machinery was little used. The ingenious inventions of modern times were unknown. The workmen were mostly slaves. Herbert Spencer expresses the opinion that this "discipline of slavery" was necessary to the evolution of humanity. At any rate it was considered for centuries as a normal relation, and we know from contemporaneous history that the slaves were often treated with great consideration, and if they had ability were promoted to posts of dignity and responsibility. When these posts were attained they were often made free. In any case the relation between the master and the servant was one of mutual assistance and helpfulness.

In our time slavery has been abolished, but men are just as dependent upon each other as they were when it existed. The fact that it has been found profitable and advantageous to use machinery in many ways which were formerly unknown, and to replace hand labour by the work of machines, not only in the weaving of cloth and the making of garments, but in the preparation of food, the sowing of seed, the cultivation of the land, and the reaping of the harvests, does not change the essential principles of right and wrong, which should govern the relation existing between man and man. And we find briefly stated in these letters of St. Paul the code which should govern the conduct of both parties to every agreement for any kind of service. The employee is to do his work heartily, not with eye service, but in singleness of heart, as unto the Lord, and not unto man; remembering that his serv-

ice is really rendered to the Lord Christ. The employers are to remember that God is no "respector of persons"; that they must render unto their employees "that which is just and equal, knowing that they also have a Master in Heaven."⁹

When the code of Christian morality thus briefly stated by the great Apostle is applied to our time, it follows that the employer should treat his workmen with respect and consideration, remembering that their work is just as important to the success of his business as his directing skill. He is to pay them fair wages and pay punctually. He is to provide suitable places to work, and machinery equipped with every approved device to avoid danger in the work. He is to be interested in the provision of suitable dwellings, and in short give to his men every reasonable and fair opportunity for doing their work well, with safety to body and opportunity for development. On the other hand the employees owe a corresponding duty. St. Paul emphasizes both.

The leader of one of the labour unions stated at the Episcopal Convention at Cincinnati in 1910, that the object of unions was the maximum of wages and the minimum of work. That certainly is an unchristian doctrine. St. Paul teaches that the workman's work is to be done heartily as unto the Lord, and that this command has a divine sanction. We cannot imagine for a moment that when Christ worked in the carpenter's shop in Nazareth, He did anything but the best work, and did it cheerfully

⁹ Eph. 6:5-9; Col. 3:22-25; 4:1.

and gladly. He is the example for all workmen in every age.

In short the whole spirit of Christ and His apostles is that the various members of society are dependent upon each other, and should be friends and brothers; each mindful of the welfare of the others, and avoiding that greed which thinks only of itself.

That also is the true American spirit; the fundamental principle of American democracy. One of the great labour leaders, Samuel Gompers, president of the American Federation of Labour, whose patriotism and wisdom during the world war we cannot admire too much, has thus expressed his conception of this democratic principle:

“I believe in democracy, in justice, in fair dealing, and in opportunity for the development of a social conscience making for social justice and the attainment of the best conditions consistent with the intellectual development of the people of our country.”

We would add to this statement after the word “intellectual,” the words “moral and spiritual.” The development of the intellect is far from being sufficient. Some of the most wicked and cruel of men have had their intellects developed to a very high degree. But if we add these words this statement is admirable, providing always that it is understood to be comprehensive. The criticism that may justly be passed upon many of the declarations of so-called labour parties is that they ignore the duty of workmen and demand what they claim to be

their rights, without reference to the corresponding obligations that are involved in all rights. It is not perhaps surprising that these one-sided claims should be put forward. It is unfortunately true that the teachings of Christ and St. Paul, to which reference has been had, have been often ignored by professing Christians. Men have found it much easier to pay outward reverence to their Lord, to build beautiful churches, and sing hymns of praise, than to obey His commands in their dealings with their fellow-men. The more we study the history of mankind since the coming of Christ, the more we realize this sad truth. Yet we must remember with gratitude that there has been wonderful development and consequent progress.

Under the feudal system there were many organizations with dukes and barons at the top. The vassals of each of these chieftains were subject to their lord's commands, and the organizations were at war half the time. These wars destroyed life and the property which is essential to life, and their continuance became inconsistent with civilization. Gradually the rights of the vassals were recognized and protected by governments and by courts of justice. The private wars which had desolated Europe were prohibited. Through the operation of the same civilizing spirit, which is really the divine spirit, that species of private war between individuals which we call duelling was gradually abolished. Even in the nineteenth century it prevailed in some States of this Union, was common on the Continent of Europe, and not infrequent in Eng-

land. This is now prohibited, and individuals are compelled to submit their differences to the decision of courts of justice. The most sacred rights and relations, those of husband and wife, of parent and child, come under the jurisdiction of our courts. It is not only matters of contract they deal with, but private wrongs and offences against the commonwealth. The result of the security which this system gives to the individual is a great increase in comfort and in happiness. The honest, hard-working man who has saved a little money is not now obliged to hide it lest he be seized by some one stronger than he. He is not a mere "cog in the wheel," but a citizen of the Republic.

All this is the fruit of Christianity. To use the words of a wise and public-spirited citizen, Francis Lynde Stetson:

"Today's moral uprising and insistence upon a broader and deeper sense of association obligation may seem to be wholly of our time, but in truth they are the fruition of the seed sown by Jesus Christ. Love, not hate is the universal solvent."

This principle is fundamental in true democracy. American constitutions limit the powers of the agents whom the people elect, and the courts of justice have authority to decide whether these agents of the people transcend the authority delegated to them. The freedom that has been secured by the protection thus given to the individual from violence and fraud, has resulted in the growth of great organizations. In one form we call them

corporations. In another, we call them labour unions. As the corporations became powerful their presidents and directors realized their power. They were human, liable to err, and they did sometimes err. They realized that they were doing great things for the prosperity of the country. What would New York or Chicago, for example, be, without the lines of railroad that bring to them the treasures of the continent? But the sense of power was not always accompanied by a sense of responsibility. The human nature which found expression in the feudal system again showed itself. The story is that a president of one of these great corporations, when reminded of his duty to the public, replied: "The public be damned." He may not have said it, but he sometimes acted as if he felt so. These human errors of pride and power have been checked by the people. Commissions have been appointed not only in the Federal system but in most of the States, to whom is delegated great power to regulate the conditions of railway, telegraph, and telephone administration and to compel obedience. It is the duty of the officers of public service companies to give the public continuous service. It is argued that they might strike and resign in a body. This they never have done, but if they were to do so, it would be an illegal act and they would be liable in damages for the conspiracy. In that case the State would step in, appoint a receiver and manage the road. The remedy there is complete already.

But no efficient and permanent remedial system

has yet been provided in the United States for concerted refusal by employees to perform the duties which they have undertaken. Labour unions, through their most distinguished representatives, have asserted their absolute right to give up, as a body, the duties they voluntarily assumed, and to inflict upon the people of the country the suffering which is caused by a general strike, whether on railroad, telephone, telegraph systems or in mines. This legal right they have frequently exercised and caused untold suffering.

Some of these organizations have great wealth. It was asserted, and not denied, that the railroad brotherhoods who ordered a strike in August, 1916, had a million dollars in their treasury; had property amounting to fifteen millions more, and an income annually of not less than four million dollars. While corporations generally are required to make sworn returns of their receipts and expenses, and are accountable for these not only to their stockholders but to the public, there is no such requirement placed upon the unions. Their discipline is extraordinary. Mr. Beaver, the Receiver of the Second Avenue Railroad, gave in 1917 a remarkable instance of this. He said the men in his employ were paid the highest wages, had no grievance whatever, promised him faithfully they would not strike, assured him of their loyalty, yet, in obedience to orders from some leader, not named, not an employee of the Receiver, they quit work in a body on less than six hours' notice. The chiefs of these great labour unions should seriously consider

whether it is possible for society permanently to tolerate this condition, and whether they can justify the position, that they should claim the right and power of the old robber barons, uncontrolled by law.

Both employers and employed should welcome any reasonable and well considered plan which would put an end to these domestic wars and provide an impartial tribunal with power to hear and to decide controversies between them. The plan for industrial arbitration which was in general presented to Congress by President Wilson in 1916 at the time of the impending and threatened railway strike and was afterwards embodied in bills introduced in that body in December of that year, and in another bill presented in February, 1917, to the Legislature of New York and considered by the Public Service Commission of that State, recognizes the liberty of railroad companies and their men to make voluntary agreements, and the binding force of these agreements. The men retain their right to organize and make collective bargains. It provides for a wage board on which they shall have proportional representation, and which shall hear and determine disputes respecting hours, wages and working conditions, subject to appeal to the Commission. It gives the men security of employment, and, in the interest of the public, prohibits strikes pending negotiation, investigation, and determination.

It is a fundamental principle of American government that all citizens have equal civil rights. It is

the duty of government to protect each in the reasonable exercise of these rights, and to prevent him from infringing the rights of others; to provide tribunals which shall afford such protection and which shall enable each citizen, in case of disagreement as to what his rights are, to obtain a peaceable settlement of them.

A strike in a public service system is a violation of these rights. It is a combination by members of a secret order, which is not now accountable to the government, to prevent citizens from exercising their lawful rights. The right of a citizen to travel on the public highways is absolute. A combination to prevent him from doing this is unlawful.

Cities in America have already about half the population of the country. It is not a mere matter of convenience whether these people can have railroad facilities within the city limits. It is a matter of life and death. For their benefit the street railroads have been built. Many of these are built under the supervision of the city and belong to or will ultimately become the property of the city. They pay rent to the city for the use of the streets, and they also pay taxes. More and more the revenue from them will become an important part of the city budget and will, to that extent, diminish the taxes imposed on other property. The people have decided that it is in the public interest to have these railroads operated by corporations and not directly by the city officials. But none the less, they are public agencies. It was on this ground the

courts decided that public service corporations could be given the right of eminent domain. That is to say, they have the right to take private property against the owner's will, upon making him compensation, which compensation is determined by what is the equivalent of an arbitration board. Commissioners are appointed by the court to ascertain the fair value of the property taken. They are, we repeat, public agencies. It is on this ground that they are subject to public regulation. For this purpose public service commissions are created. They act directly upon the corporations, and the courts have power to compel obedience by their officers to the orders given by them.

Those who advocate the right to strike say that the strikers will not do any harm to person or property; that one of their principles is—"They will fold their arms and do nothing." For a moment let us assume that no affirmative act of wrongdoing would be committed. Is it not clear that the stopping of the operation of the railways of the telephone or telegraph lines, or the mining of coal is just as injurious to the people who need to use them in order to go to and fro to earn their own living or to get necessary supplies for their families, or to communicate with other citizens as if the men burned the barns or destroyed the cars or wires or blockaded the shafts?

It kills a man just as soon if you plug an artery as if you cut his throat. Society cannot live without the circulation of the blood. Railroads, telegraphs, and telephones are the channels through which it

circulates; and coal feeds the blood producing organs.

But, alas, experience shows that when a strike comes there always is violence. If any man comes forward to take the place of the striker, he is reviled, assailed, and sometimes murdered. In the Colorado strike years ago it was said by men who ought to have known better, when workmen who took the place of the strikers were killed—"It was good enough for the scabs." In the railroad strike in 1894 engines and cars, switches and tracks were injured or destroyed, and those who were trying to operate the trains in obedience to law, were mobbed. In the coal strike of 1902, the cruelties practised by the strikers upon all who did not co-operate with them, were such that Wayne McVeagh, an impartial observer, who had been a cabinet minister, and who was a man of the utmost fairness, said it was hell. Cruelties were inflicted not only on men, but on their wives and children, on teachers in the public schools, on every living being in the district who did not co-operate with the strikers. These outrages are not always committed by members of the labour unions. A strike always gives opportunity to the lawless element in the community. That is one reason why strikes, if possible, should be prevented.

The argument is put forward against this proposition that it is better to have a voluntary agreement between the parties. To this we reply: There is nothing in the plan of compulsory arbitration to prevent collective bargaining. On the contrary, the plan contemplates organization by the employees

and agreements between them and the employers which shall, among other things, fix a definite term of employment. There is nothing in the plan which would prevent such an agreement. It has been argued that if there were any legal sanction to such an agreement the men would not be so willing to make it. This fear is not justified by experience. Men are making contracts all the time in ordinary business. Not one in ten thousand of these ever comes before a court, or is ever enforced by law. But they can be enforced. This fact does not make men unwilling to enter into contracts or to perform the bargains they have made.

Such a plan has been tried with success in municipal government. When Colonel Waring was head of the Department of Street Cleaning in New York under Mayor Strong's administration, he provided a tribunal of arbitration in his department which took effect January 7, 1896.

This was Colonel Waring's method :

"In order to establish friendly and useful relations between the men in the Working Force and the Officers of the Department, I shall be glad to see an organization formed among the men for the discussion of all matters of interest.

"This Organization will be represented by five Spokesmen in a 'Board of Conference,' in which the Commissioner will be represented by the General Superintendent, the Chief Clerk, one District Superintendent, one Section Foreman and one Stable Foreman." The men were to elect a General Committee who would elect these five Spokesmen.

"The General Committee will meet in a room to be provided for them at 2 P.M. on every Thursday, except the third Thursday of each month. The members will not have their time docked for this. Their meetings will be secret; and they will be expected to discuss with perfect freedom everything connected with their work, their relations with the Commissioner and his subordinates, and all questions of discipline, duties, pay, etc., in which they are interested or which the Sections, Stables and Dumps may have submitted to them. The 'Board of Conference' will meet monthly.

"The ten members of the 'Board of Conference' will be on a perfect equality. It will establish its own organization and Rules of Procedure, and will elect one of its members Permanent Chairman and another Permanent Secretary, one of these to be chosen from the five Officers and another from the five Spokesmen.

"It is hoped that this Board will be able to settle every question that may come up to the satisfaction of all concerned, because most differences can be adjusted by discussions in which both sides are fairly represented.

"Should any matter arise as to which the Board cannot come to a substantial agreement, the Permanent Chairman and the Permanent Secretary will argue the case before the Commissioner, who will try to reach fair conclusion upon it."

This communication was received with suspicion. As one of the men reported:

"Arbitration was looked upon as a far-off theory, applicable, perhaps, at times, somewhere and under

certain conditions; but the idea of its adaptation to and adoption by a municipal department of the city of New York, and especially the Department of Street Cleaning, where political preference was the only rule they had ever known, had never entered their minds. In fact, they were warned by sceptics, both inside of the Department and among themselves, to 'look out for Waring; this is one of his tricks.' That any commissioner of Street Cleaning, even though he were an 'angel,' should honestly intend, and honestly endeavour to deal fairly with the rank and file of those under him, was too much to believe. There must, they thought, be some sinister motive behind it.

"Gradually, however, . . . the 'Committee of 41' became a body of earnest and honest co-operators with the Commissioner, toward the mutual confidence so essential for contentment on the part of the men, and without which the best results from the combined efforts of the Commissioner and themselves, could not be expected."

This committee dealt with all complaints made against members of the force and with all grievances which any member claimed to have felt. The total number of cases considered by the board during the year was 124, an average of over ten for each meeting. There were no "tricks of the trade" here, but mutual confidence. That is what Christians should try to secure.

Another point made against such a plan is that it infringes the right of liberty of contract. This is claimed to be absolute. We reply that such a plan contemplates a contract freely made between the

employer and the employee. Nobody is obliged to enter the service of a public service company. When he does he becomes a public employee voluntarily, and subjects himself to the conditions of his employment. That is why he is not a slave. The slave did not enter service voluntarily. "The free-man owns himself," it is said. Yes, but he owes a duty to God, and to the State. It is part of his duty to keep his contract. There is no real freedom on any other terms.

The position thus assumed is not "involuntary servitude," nor would a law compelling workmen to keep their contract reduce them to involuntary servitude. If irreparable injury should be caused by its violation, the court could enjoin such violation. In the case of seamen the United States Supreme Court has held that an act compelling a seaman who has deserted to return to his ship does not reduce him to involuntary servitude. This is put on the ground that he voluntarily entered the service. The court said:¹⁰

"A service which was knowingly and willingly entered into could not be called involuntary."

The court pointed out that it is necessary for the public welfare, the safety of passengers, and the delivery of freight that a ship's crew should perform their contract. It is just as essential to the safety and welfare of passengers that cars should be run through to their destination as it is that a ship should run through to hers. A carrier by land

¹⁰ *Robertson v. Baldwin*, 165 U. S. 281.

is just as much a common carrier as a carrier by sea, and subject to the same rules. This was held by the Supreme Court in the Debs case, hereinafter quoted.

It is important to notice that when conductors and motormen quit their employment, they do it in obedience to "orders." These orders are peremptory. Any restraint exercised by statute would be a restraint upon the leaders, prohibiting them from giving orders to the men to strike. These leaders are not conductors or motormen. They draw their salaries from the union treasury. It is not involuntary servitude to prevent them from interfering with the public service.

It is also important to notice that the leaders give orders, not for the purpose of relieving men from their jobs, but for the purpose of coercing employers to submit to their "demands."

We are referred to the case of *Adair v. United States*, 208 U. S., 161, decided in January, 1908. The Supreme Court in that case did decide that the provision in the tenth section of the Erdman Act, which made it unlawful to discriminate against any employee because of membership in a labour union, was not within the power of Congress to enact. The majority of the court put the decision on the ground that "there is no such connection between interstate commerce and membership in a labour organization as to authorize Congress to make it a crime against the United States to discharge an employee because of such membership on his part." It seems to the author that the railroad strike

ordered in August, 1916, must have enlightened the court upon this subject. It was there made plain as a matter of fact, that the connection between interstate commerce and the labour unions is vital, and that it was within the power of the labour unions, unless forcibly restrained in some way, to destroy interstate commerce altogether. Probably the court would now follow the same course that they did in reference to laws limiting the hours of labour in certain trades. Mr. Brandeis, who has become a Justice of the court, satisfied the court that such prohibition in the case of women was necessary to the public welfare. It was therefore within the legitimate exercise of the police power, and these new facts appearing, the court held that the principle they had relied upon was sound but did not apply to the situation.¹¹ This principle of liberty of contract would, in our judgment, in like manner be held inapplicable to existing conditions, if this question should again come before the Supreme Court.

But let us point out a passage in the majority opinion, which appears to have been overlooked. At page 175, Mr. Justice Harlan, speaking for the court, said:

“Of course if the parties, by contract, fix the period of service and prescribe the conditions upon which the contract may be terminated, such contract would control the rights of the parties as between themselves. And for any violation of those provisions the party wronged would have his appropriate civil action.”

¹¹ *Muller v. Oregon*, 208 U. S. 412, 420.

If, therefore, the contract which this plan proposes should be entered into, the power of the court to enforce it would be undoubted.

The question is asked, how can you enforce such a law as this? Some labour leaders declare that it cannot be enforced. Our answer to that is, that the right of the public to have the arteries of commerce kept open with free circulation, has been protected, and can be again. In 1894 the American Railway Union, of which Eugene V. Debs was president, and which had then an enrolment of 150,000 members, ordered a strike which extended through twenty-seven States. A bill was filed by Attorney General Olney under the direction of Mr. Cleveland, alleging that Mr. Debs and his associates were combining to obstruct the commerce of the country. The court enjoined them from doing that. They were advised by their counsel that the injunction was illegal, and they disobeyed it. They were arrested and put in prison. Mr. Debs testified before the Commission of Investigation appointed by Mr. Cleveland as follows:

“As soon as the employees found that we were arrested and taken from the scene of action they became demoralized, and that ended the strike.”

He says that it was not the troops that broke up that strike; it was not the police that broke it up, it was the action of the United States courts. Their action was sustained by the Supreme Court.¹²

¹² In re Debs, 158 U. S. 564, ex parte Lennon, 166 U. S. 548.

In the Phelan case (62 Federal Rep. 803), Judge, afterwards President, Taft dealt with a disturbance arising out of this strike. Phelan was an organizer who induced railroad men to strike. The court found that this was a violation of the order that all persons refrain from interfering with interstate commerce, and committed him for contempt. At page 821, Judge Taft said that an individual had the right voluntarily to quit work. He was under no ~~time~~ contract. But the court could restrain the chiefs of secret orders, in the management of which the public had no voice, from doing injury to the public. To quote his words:

"The purpose, shortly stated, was to starve the railroad companies and the public into compelling Pullman to do something which they had no lawful right to compel him to do. Certainly the starvation of a nation cannot be a lawful purpose of a combination, and it is utterly immaterial whether the purpose is effected by means usually lawful or otherwise."

Debs further testified:

"A strike is war. Not necessarily a war of blood and bullets, but a war in the sense that it is a conflict between two contending interests or classes of interests."

Another grievance that Mr. Gompers has often referred to is real. That is, the apprehension of arbitrary discharge. It is often suspected, whether justly or not, that men who are active in the management and direction of unions are "spotted" as the phrase is, and that sooner or later some pretext

is found for their discharge. We should deal with this grievance and provide that employment by carriers should always be for a fixed term, as proposed by a wise employer, Henry R. Towne. No man should be summarily discharged. If any complaint is made by a superior, it should be referred to a committee, which can hear summarily the complaint and the explanation to be given, and approve or disapprove the penalty which the superior claims should be inflicted. As we write (June, 1919) a strike is on in Winnipeg, by which violent method it is sought to compel the adoption of this system in that province of the Dominion. It is a good system, and legislation should provide a peaceable way for its adoption.

Such a system as this has been found successful in many public offices and in many great private establishments. For example, in the great works under the general management of Edison at Orange, N. J., with seven thousand employees, and in the department store of Filene in Boston. Doubtless investigation would show that it exists in other places. Its operation in the main has been satisfactory. Defects have been pointed out, but they are mainly such as are incidental to public administration. It keeps up the tone of the service; protects the men from arbitrary action and from the fear of it, which is perhaps quite as serious as the action itself. In New York City, Borough President McAneny found it desirable to have this committee composed in part of employees. He had many hearings during his term of office, and in-

forms us that in every case the decision was unanimous. We can trust the men who are in the service of the public in connection with our great public utilities corporations, and if we do trust them, they will deal fairly with the public and with one another. But if the public is to trust them, they, in turn, should be willing to trust the public. The old saying was that protection and allegiance are reciprocal. Confidence certainly must be reciprocal, or it does not exist.

The fear is expressed by labour leaders that impartial and competent tribunals of arbitration could not be found. Miss Goldmark puts the case well in a brief which she and Mr. Rosenstein presented on behalf of the National Consumers' League:

"If strikes are to be avoided, the State should provide a method of adjudication which can give to employees the relief now secured, if at all, by strikes, and at the cost of inconvenience or danger to society. The remedy afforded by the State must be broad enough to enable the workers to get all the rights and concessions which they could obtain by strikes."

Such a remedy was provided by the United States in 1902 during the coal strike. A commission of seven impartial and competent men was appointed by President Roosevelt. They made a thorough investigation. The men went back to work pending this investigation. The report provided a working plan for three years. This plan included a board like the wage board now proposed, which had power to hear complaints respecting the working of the

plan and to adjust grievances. The schedule was to continue until 1906. In that year it was renewed until 1909. In its general features it was renewed again.

The essential point is to secure a board composed—not of advocates for one side or the other—but of impartial men. It should be a real industrial court that will command confidence, and confidence will secure obedience.

We appreciate the tenacity with which both labour leaders and employers stand for freedom. Legislation is not a panacea. Our common object should be the betterment of all, and arbitration legislation would not be useful unless enforced. But public service commissions would enforce it; the courts would enforce it; public sentiment would stand behind it, and in a year or two the unions and the companies alike would think it excellent. The fundamental proposition on which it is based is this: There are duties as well as rights. A man who has made a contract is in duty bound to keep it, and has no right to quit when he pleases. A physician who should undertake an operation and stop in the middle of it, would be indictable, and if the patient died would be guilty of manslaughter. A lawyer who should desert his client in the middle of a case would be disbarred and would be liable in damages for any injuries his client might suffer. We must stand on this principle, or we can only stand on the right of the strongest. And when it comes to the point, the leaders of the labour unions, who, after all, are citizens of this great country, which Mr. Gompers

rightly says is the best in the world, will be obedient to the law of the land. If, actuated by misguided counsels, they should refuse obedience, we must remind them that Justice, which has scales in the one hand for settling controversies according to right, has, in the other, a sword to enforce obedience if her commands are violated.

When employers dominated, the public curbed their power. Now the unions dominate, we must curb theirs. Both sides must subordinate their power to "the betterment of all."

Thus have I tried to express the conclusion drawn by me from sixty years' experience and observation: that the Bible when intelligently studied and understood in its true meaning provides the true and adequate solution for the problems which now disturb civilised society, the failure to solve which threatens the very existence of that society. But we cannot forget that the struggle is long and arduous. There are many adversaries. Let us therefore find strength and cheer in the assurance of immortality that Easter Day gives us, the faith in which gave new life to the disappointed and sorrowful disciples. These are glad tidings indeed. Let us consider them in our final chapter.

XV

IMMORTALITY

IN considering this subject, we have to deal with another instance of progressive revelation. St. Paul tells us that Christ abolished death, and brought life and immortality to light by the gospel.¹ Certain it is that the intimations of immortality in the Old Testament are few.

Yet Christ has taught us a fruitful lesson for our studies of the Old Testament. There was a sect among the Jews who found so few intimations of immortality in their sacred books that they denied it altogether. These were the Sadducees. To use the language of the Book of Acts, they say "that there is no resurrection, neither angel nor spirit."² In the Passover week before the crucifixion, they came to debate with Christ, and put to Him a question respecting the resurrection, which they based on the Jewish law which honoured the family relation, and was diligent to observe a continuity of family life.

In the Book of Deuteronomy it was therefore enacted: "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry unto a stranger: her husband's

¹ 1 Tim. 1:10.

² Acts 23:8.

brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. . . . And it shall be, that the first born which she beareth shall succeed in the name of his brother which is dead, that his name be not blotted out of Israel." ³

A beautiful instance of this custom is to be found in the Book of Ruth.

The Sadducees loved to perplex the Pharisees by putting the case of a family of seven brothers, each of whom in succession was married to the same wife and none of whom had any children. Their question was, ⁴ "In the resurrection therefore whose wife of them shall she be?" Jesus taught them that, while in the books of Moses the resurrection to eternal life was not plainly taught, yet it was fairly to be inferred. Moses describes the vision that he had at the burning bush. God said to him there: "I AM the God of thy Fathers, the God of Abraham, the God of Isaac, and the God of Jacob." ⁵ Christ quoted to his opponents this passage, and then said, "He is not a God of the dead, but of the living: for all live unto him." ⁶

There is in the Book of Isaiah ⁷ an assurance of immortality which is founded there, as it was by our Lord, on the presence and the power of God. In the midst of the suffering that the invading Assyrians had brought upon the Hebrews, there came the promise "that the Lord will destroy in this mountain the face of the covering cast over all people,

³ Deut. 25: 5, 6.

⁴ Luke 20: 33.

⁵ Exod. 3: 5.

⁶ Luke 20: 38.

⁷ Isa. 25: 6-8; 26: 19.

and the veil that is spread over all nations." "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces. . . . It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us."

Again when the prophet speaks of the anguish, as it came upon the Hebrews, their sense of failure, their feeling,—“we have not wrought any deliverance in the earth,”—the Lord said: “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.”⁸

It will be remembered that these prophecies of Isaiah which have been referred to, were delivered before the captivity. During that captivity there came another prophet, the Hebrew statesman, Daniel. There are many who think that the Jews obtained from the Chaldeans more faith in immortality. No doubt the belief on this subject, which they found among their conquerors, did fortify their confidence in the revelation they had already received. We find in the Book of Daniel this encouraging assurance: “They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.”⁹

But while we have in the Old Testament these

⁸ The student of this great prophecy should read the thirtieth chapter of Sir George Adam Smith's "Isaiah," Vol. I.

⁹ Dan. 12:3.

few assurances of immortal life, the revelation of the New is infinitely more distinct and clearer. In this connection we must remember that Christianity distinctly is a personal religion. Christ is the centre. Those that loved Him and followed Him naturally were called Christians, and have been so ever since the name was first given in Antioch, very soon after His ascension. But long before this, He Himself declared: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." ¹⁰

In many forms, particularly in the great discourse the evening before the crucifixion, recorded in the Gospel of St. John, Christ dwelt upon this truth. His followers find in communion with Him, both in that of prayer, of the Lord's Supper, and in the active life in which they strive to follow His example, the real union which is in itself the assurance and foretaste of eternal life. As He said Himself: "Because I live, ye shall live also." ¹¹

It follows from the passages that have been quoted and many others that might be referred to, which the reader will remember, that in the conception of our Lord the life of the soul is continuous. While on earth in the body we use our bodily organs as means for the expression of the soul. Many of these organs are designed solely to preserve and continue the material life of the body, but through many of them, also, the soul finds expres-

¹⁰ John 11: 25, 26.

¹¹ John 14: 19.

sion. We should, however, never forget that it is the immortal soul which is the personality of each individual.

No doubt it is true that there are many men who are so absorbed in the pursuit of material objects, wealth, pleasure or power, whatever they desire most, that the expression of the soul is obscured and not easily discernible. As Browning says :

“The soul doubtless is immortal where a soul can be discerned.”

Some teachers have maintained that it is possible that a man should become so swallowed up in the pursuit of the material, so absorbed in the routine business of everyday life, that his soul shall die, shall become extinguished. It is no part of the purpose of this book to discuss this possibility. What we aim at is to develop the positive teaching of the Scriptures, and we therefore go on to consider the most distinct expressions that are given in the New Testament of the life of the soul, when the body is dead.

The first of these is to be found in the same discussion with the Sadducees, to which reference has already been made. Christ said to them expressly : “The children of this world marry, and are given in marriage, but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more; for they are

equal unto the angels; and are the children of God, being the children of the resurrection." ¹²

When thus we are told that the blessed souls, after the death of the body, are equal unto the angels, we receive a flood of light. The author of the Epistle to the Hebrews says of the angels: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" ¹³

The books both of the Old and New Testament are full of the ministry of angels. The word means messenger, and they are constantly coming with messages to the people of God. It was Gabriel who announced to the Blessed Mary that she should become the Mother of the Saviour. It was the angels who announced His birth to the shepherds, and proclaimed the good news of "peace on earth to men of good-will." ¹⁴

In the great epic of the Book of Revelation it is the angels who are sent as the messengers of God to do justice upon the cruel oppressors of His people. In short, it is distinctly stated everywhere in the Bible that the influences and messages of God, the Almighty, are communicated to men very often by these celestial visitants. It is true we do not see them with our outward eyes, nor are they manifested to us in material form. But the whole Christian revelation is based upon the proposition

¹² Luke 20: 34-36.

¹³ Heb. 1: 14.

¹⁴ I follow here the version of the Vulgate—*Hominibus bonæ voluntatis*. This seems to me to express more accurately the meaning of the original than our ordinary English version.

of Christ Himself, that the "Kingdom of God does not come in a way that admits of observation; nor will people say—Look here it is! or—There it is!—for the Kingdom of God is within you." ¹⁵

Christ constantly refused to give some wondrous sign which the unbelieving asked for. Unless we realize that there is a spiritual nature which can commune with the divine nature, and is made, as even the Book of Genesis tells us, in the likeness of God, we have not taken the first step in the Christian progress. Once we take that step, and seek the truth of Christ where He declared it to exist, the rest follows. If it is through our spiritual perceptions that we apprehend the divine truth, it is through these same perceptions that we receive the influence and message which God sends. Like every other power of our human nature, this grows by use. It gains vigour by training. The beginner must not expect a full vision. The young student of art has to go through many lessons before he begins to appreciate the work of the great masters. The student of music has to take many lessons, often difficult, sometimes wearisome, before he can take in the glory of Beethoven and Handel. So we need not be surprised if, in the progress of the Christian life, we find the steps difficult, and the journey arduous and prolonged.

Taking, therefore, our Lord's assurance that the souls of the blessed are equal unto the angels, we need not doubt that they are engaged in active works of helpfulness to their brethren who are still fight-

¹⁵ Luke 17: 20, 21. "Twentieth Century Testament."

ing the battle of this life. In the first battle of the Marne, when it did seem as if all the powers of hell had been launched against the French and the English, there were some who had a vision of an angel leading the hosts of the brave defenders of the righteous cause. Whatever we may think of the outward visibility of this manifestation, we may be sure that the skill, the energy, the patience, the courage, which won that victory, were given from God, and we need not doubt that He sent angels as His ministers to communicate to men the divine power. Nor should we doubt that some of these messengers who infused new life and courage into the weary bodies of the faithful warriors, were the souls of the heroes who had struggled in time past for the cause of freedom and justice, and who now came back to inspire new life into the soldiers of God. The spirits of Joan of Arc and Hampden may well have been there, as well as those of the brave young men who were first in the field and first to fall.

The most vivid description of the form, if we may use the expression, in which these blessed souls are clothed is to be found in the fifteenth chapter of St. Paul's First Epistle to the Corinthians. His conception of the existence after death is continuing personality. The immortal is the development, the completion of the mortal, just as the ripe wheat is the development and completion of the seed which has been sown. The husk of the seed moulders away, but the vital principle is developed into the new stalk, and branches, and fruit.

"To every seed his own body," the Apostle said. "Flesh and blood cannot inherit the kingdom of God."¹⁶ This conception of immortality is far from being a continuance of the material life of this world. No doubt it is difficult for us to form a distinct conception of this new life. The very real and continuous needs of our material bodies necessarily absorb a great deal of our time and thought. The world where the human being will need neither food or clothing is certainly hard for us to understand, nor is it necessary that we should. The point is to form a conception as vivid as possible of the continuance of personality. Everything turns on this. It is, after all, more through the distinctive personality of each individual that we come to know and love one another in this life. There is to be sure the body of each. This is the material dwelling place, and this certainly is one of our means of knowledge and understanding and recognition. But the more closely we come to know those whom we love, the more does the spiritual personality become the ground-work of affection and of knowledge. When we are parted, thousands of miles from our beloved, this personality, which we do not perceive with our outward eyes, is still real to us. We should try and form an equally vivid conception of the personality and continued life of the souls that have gone from this existence into the spiritual life.

Here we need especially to remember the canon of interpretation to which attention was drawn in the first chapter, for the principal pictorial representa-

¹⁶ 1 Cor. 15:38, 50.

tion of the future life in the Bible, is to be found in the Book of Revelation. We should beware of taking this book literally, and we should remember that its images were primarily intended for orientals to whom they especially appealed. To many of our race these images are not particularly appealing. In an illustrated edition of those parts of the Bible which were thought by the editor to be especially adapted for children, and which he therefore called, "The Children's Bible," the artist of the earlier edition depicted some of these pictorial representations in a literal way. Some of these were repugnant to our feelings. One of them in particular, the author always cut out of the book before he gave away a copy. It is a satisfaction to know that in the later editions these literalist pictures have been replaced by others of more spiritual character.

The point after all for us is to treat all of these pictures and promises as having not a literal but a spiritual significance. If the blessed souls are equal unto the angels, and are constantly engaged in missions of usefulness and comfort from God Himself, it is obvious that they will not be all the time assembled around the throne and constantly engaged in songs of praise. These, too, have their place on earth. "The service high and anthem clear," do "dissolve us into ecstasies and bring all Heaven before our eyes." But the active Christian, while finding refreshment in these, knows very well that to fulfil the will of the Father, he must take these seasons as joyful interludes in the midst of active work.

In short, we must take for our guide the statements of Christ and of St. Paul, and interpret these pictorial representations in the light thus afforded. Difficulties then will vanish. On the one hand we will realize that it is not given to us to know much that is definite about the activity of departed souls, but on the other hand we shall have the assurance that they are blessed, that they are full of life, and are engaged in doing the Lord's work more fully and perfectly than they were able to do on earth. To this every soul who loves the Lord Jesus Christ with sincerity may look forward with joyful hope. He said: "Where I am, there shall also my servant be."¹⁷ We shall meet with Him "an innumerable company of angels, . . . and the spirits of just men made perfect."¹⁸

¹⁷ John 12:26.

¹⁸ Hebrews 12:22, 23.

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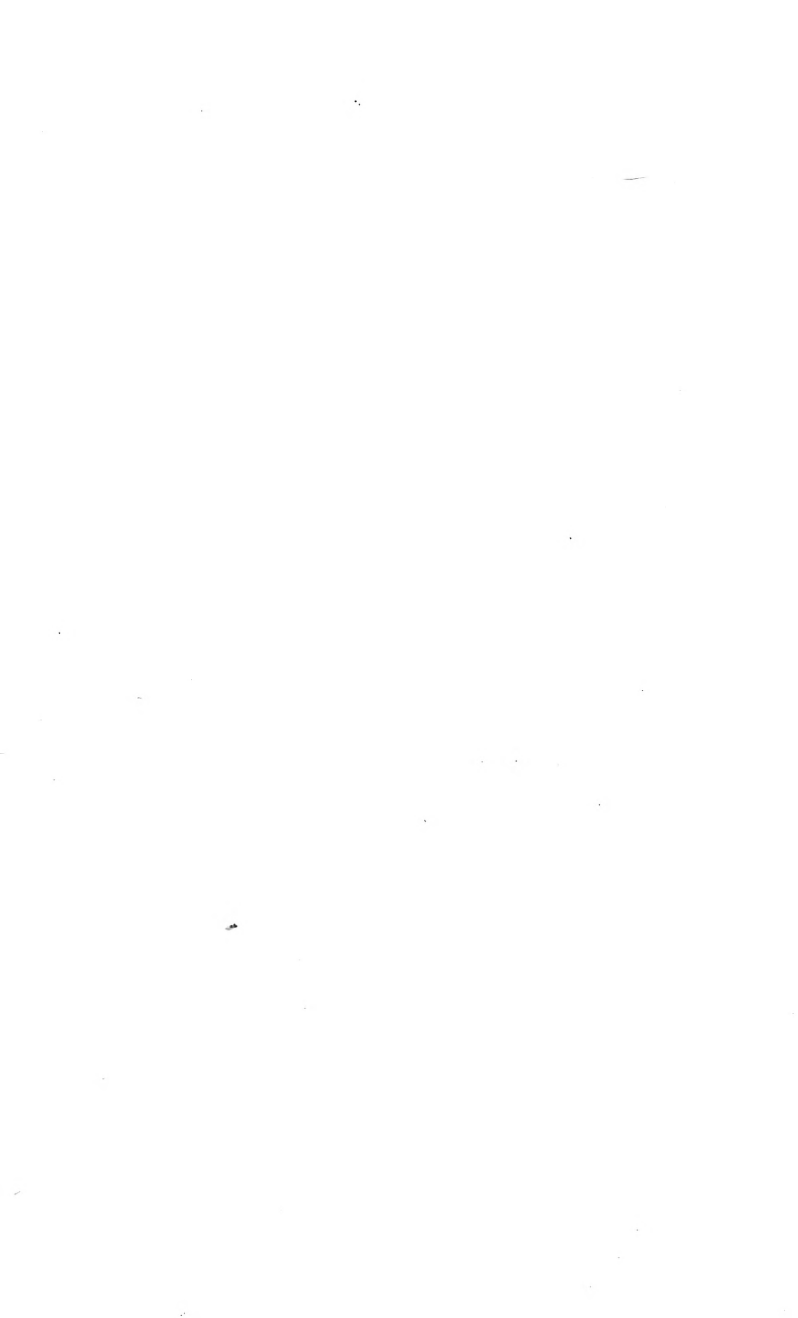
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